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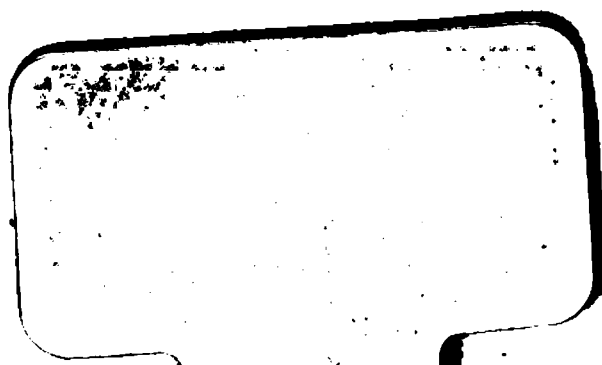
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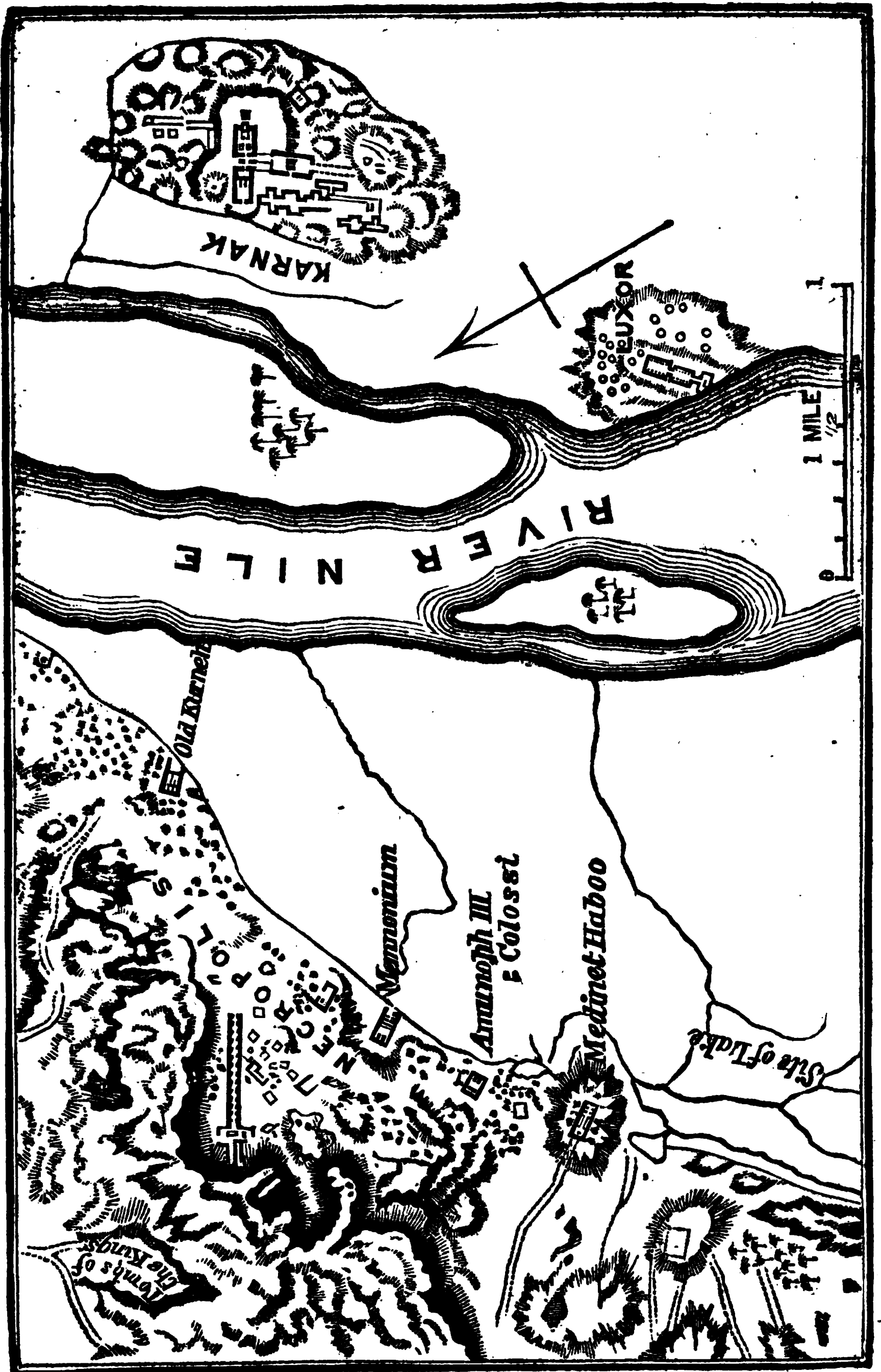


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VISIT TO EGYPT,

IN 1872.

SITE OF THEBES



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VISIT TO EGYPT,

IN 1872.

DESCRIBED IN FOUR LECTURES TO THE LITERARY
AND PHILOSOPHICAL SOCIETY OF NEWCASTLE-
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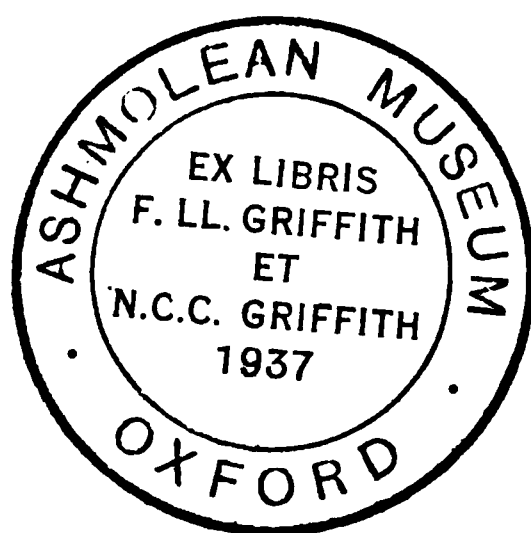
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LECTURE I.

IN communicating to you my reminiscences of a recent visit to Egypt, I must beg of you to understand that I do not aspire to treat of that remarkable country in a recondite manner. My only aim is to enable my friends and townsmen to share with me the natural impressions of a tour in one of the most interesting regions of the world.

On the 17th of January, 1872, I arrived, in company with a friend, at Alexandria, having previously travelled from London to Brindisi, by way of Paris, Turin, Rome, and Naples. I had never been out of Europe before, and it was like entering upon a new life to be suddenly brought in contact with Camels and Turbans, and Palm Trees, and dark-skinned men, clothed in

many coloured garments. And yet Alexandria is not a purely Oriental city, its population being of the most mixed description. Christians from all parts of the world, and especially from Greece, Italy, and the Levant, together with Jews and Turks, are congregated there in great numbers, being attracted by the vast trade of which that city is the emporium. Alexandria possesses none of its ancient grandeur. It is essentially a seafaring place, reminding one, in many respects, of Wapping ; and one looks in vain for any remnants of that love of philosophy and literature for which it used to be so famous. Founded by Alexander the Great, after he had destroyed the city of Tyre, it became the chief city of the Ptolemies. Afterwards, under the dominion of the Romans, it maintained an unrivalled importance as a seat both of commerce and of learning, until it fell a prey to Saracen invasion. In the year 640 it was captured by the Caliph Omar, who destroyed the far-famed library, which had been collected there, alleging, as an excuse for so doing, that if those books contained the same doctrine as the Koran, they were useless; and if they contained anything at variance with the Koran they were pernicious. The books were accordingly ordered to be burnt, and, for six months, they supplied fuel for heating the public baths, of which there was an extraordinary

number in the city. Under centuries of spoliation and violence, the ancient city has entirely disappeared; but its fine natural harbour, now being greatly extended and improved by engineering works, executed under the auspices of the Khedive, and the singularly favourable position of the place for commerce, seem destined to make the modern city rival the old one in commercial importance. I was surprised to find Alexandria a city of the desert. It is surrounded on all sides by sand, beyond the reach of the Nile inundations, and therefore sterile. It is only connected with the Nile by a canal, and is dependent upon that canal and upon a very scanty rain-fall for its supply of water.

I must not dwell too long on Alexandria, but hurry on to Cairo, which is now reached by railway, at a distance of about one-hundred-and-twenty-miles.

We entered Cairo at night, and proceeded to Shepherd's Hotel, which is situated in the modern or Frank quarter of the city. The Hotel was full of English and American travellers. It is kept by an Englishman, and the house is as English in its character as it can be, consistently with the necessity of letting in as much air, and keeping out as much sun as possible. One very marked difference there certainly was; all the chambermaids were of the masculine gender; that is to

say they were bare-legged Arab men who performed the duties of chambermaids in a quiet and efficient manner. There were no bells in the house, the universal mode of summoning a servant being to open your door and clap your hands. Next morning, when the sun was fully up, I looked out from the door of the Hotel upon a large open space, surrounded by mansions and villas, all of a modern European stamp. Everything visible exhibited signs of European innovation, except the people, and these were far more Oriental in appearance than the inhabitants of Alexandria. Nothing could be more picturesque and interesting than the crowds of people within view of the Hotel. There was every gradation in appearance between extreme dignity and extreme grotesqueness, and not unfrequently these two qualities were combined. Stately Arabs, dressed in mantles and turbans were to be seen seated on the rear of little donkeys much smaller than themselves. The quantity of apparel varied from almost nothing at all, to such a reduplication of garments as would oppress an Englishman, even in his own cold climate. But indeed it is hard to say whether in hot countries it is better to exclude the heat of the sun by a profusion of garments, or to let its effect escape by using none at all. The one method acts by prevention, and the

other by cure; and, according to proverbial wisdom, those ought to be right who adopt the preventive process. For my part, I tried both systems, though not to the extremes of native practice, and certainly did find that there was little gained in coolness, under a scorching sun, by reducing the thickness of clothing; while the risk of chill in the shade and at sunset was very seriously increased. In the colour of dress, equal variety was displayed. In the East, colour is always used with skill and good taste, and the crowd before me looked like a bed of sober-coloured flowers harmoniously mixed, to please an artist's eye. Donkeys are the favourite means of locomotion for those who can afford to use other legs than their own. Instead of cab-stands, there are donkey-stands, and donkey-boys to mind them. The donkeys are brisk little animals, and much more amiable looking than the camels, which also abound in Cairo. Their usual pace is not a walk, a canter, or a trot, but *a run*. The donkey-boy follows after also at a run, and applies a stick when necessary to keep the donkey going. When the crowd impedes the animal's progress, the boy rushes to the front, and by dint of shouting and pushing, clears a narrow passage for the donkey and his rider. The donkey-boy of Egypt is a sharp little fellow—lithe and

supple, and full of fun. If, by the slightest look or gesture, you show that you are even thinking of calling for a donkey, he is down upon you in a moment, often with many competitors for your custom. He knows at a glance, whether you are English, French, or Italian, and he generally addresses you in your own tongue, having picked up just sufficient words of each language to enable him to do so. To me or any other Englishmen he would say, "take my donkey, he strong donkey, fast donkey," and so forth. He is quick at catching your meaning when you help your words by signs, always ready to grin at a joke, and, when he can make no better response, he generally says "all right." His clothing is scanty, but decently clean, and he has nothing of the blackguard in his appearance. Street Arab as he is, it would be a libel to call him so in our conventional sense; and as to his spruce little donkey, it would be equally libellous to write him down an ass. The rich people have their own private donkeys, and private runners (called syces) to clear the road before them. Very splendid animals these private donkeys generally are, especially those from Mecca, which sell for high prices, reaching to £200. The women also ride on donkeys, and look very funny when so mounted. They sit astride the animal with short stirrups and

knees stuck up, looking like a bundle of clothes with a head stuck on the top.

The mansions and villas of the Frank quarter of Cairo are almost exclusively the property of the Khedive, who has also built a grand Hotel, and a grand Opera House, and laid out public gardens in this quarter of the city. But the native population, whether rich or poor, seem to care nothing either for gardens or opera, nor for any of the grand things the Khedive has created. They keep themselves to themselves, and live like their fathers, unmoved by the European tendencies of their rulers.

Having thus introduced you to the modernized suburb of Cairo, let me now conduct you into the native city, which is as different from the Frank quarter as possible. On entering it you plunge at once from wide open spaces and Frenchified buildings into narrow streets and Saracenic architecture. The city is very large, containing fully twice the population of Newcastle and Gateshead. Narrow as the streets are at the ground level, they are reduced to a mere slit at the top, for the houses jut out at each storey until they almost meet at the roofs, thus affording the comfort of shade, which, under a burning sun, is a most important advantage. The windows are unglazed, being closed only with a fret-work of wood, which

admits the air while it excludes the view into the room from the outside. The wood-work is never painted, and in so dry an atmosphere does not seem to require it, but the walls are generally coloured with alternate courses of red and white. There is a great deal of Arabesque carving about the door-ways, and nothing can be more picturesque than the whole effect. There are no sewers, and the streets are never swept, but the dogs and kites act as scavengers, and the sun dries up the residue. The streets and Bazaars are crowded to excess, and when carriages pass, it is often a case of save who can. Sometimes a camel stalks along with a load of sugar-cane, reaching from one side of the street to the other, and threatening to brush you clean away if you fail to duck your head at the proper moment. This you may easily fail to do if you do not keep watch with your eyes as well as your ears, for the tread of the camel is noiseless. Donkeys and donkey-boys, blind beggars and hawkers of oranges, besides water-carriers with skins of water on their backs, also form ingredients of the crowd ; and a further variety is presented by the frequent passage of processions, funeral, bridal, and so forth. The women mix freely with the men in the streets, and so long as they keep their faces veiled below their eyes, they care not for being jostled by the

crowd. In fact I think they rather like it. Neither are they at all particular about exhibiting their bare feet and ankles, or even a little more, for I frequently saw them trying on stockings at the shop doors; but, as to showing their faces, Oh no! anything rather than that indecency. The variety of the human genus that one sees in the Bazaars is most striking—Arabs, Syrians, Persians, Nubians, Turks, Jews, Copts, and Negroes, are all presented in their most typical forms, besides Greeks, Levantines, and other Europeans. The men are, in general, well looking, and often remarkably handsome, and the whole population wears an aspect of respectability. However patched a poor man's garments may be, they never offend either in kind or colour. Drunkenness one never sees. Tobacco and coffee are the only stimulants used, and amongst the poor are the only luxuries. They look upon unbelievers with indifference rather than hatred, and the instances I saw of rudeness were very rare, and almost confined to boys. They are singularly devotional, praying regularly three times a day. In so doing they prostrate themselves in all sorts of odd places, without the slightest regard to spectators, and without attracting the smallest notice except from strangers. Who can describe the picturesqueness of each little stall or shop with its long-piped, cross-legged

turbaned owner, seated on a coloured mat apparently in perfect indifference whether you are going to be a customer or not? One would say that these traders were placed in their little dens to be shown as varieties of their species, like animals in Zoological Gardens. Except when bargaining with customers, the whole day seems to be spent in smoking and reading the Koran. If you offer to buy, the smoker lays down his pipe, and slowly produces his goods, beginning always with the least attractive, and trying to do business with them before he brings out his choicest articles. Very many of them speak a little English, and if they don't, they call a neighbour who does. They always ask at least twice as much as they are willing to take, and if you are patient, and resolutely hold out for a reduction to one third, you will generally succeed in buying even on those terms. When the bargaining gets very severe, they pause and offer you a seat, and a tiny cup of coffee, and when they think you are mollified they begin again. They are skilful in arranging their goods so as to produce a good effect of colour. This is especially the case in the Carpet Bazaar, where rugs and carpets look much more captivating than they ever do after you get them away. They tell unlimited lies as to the cost and quality of their goods, and it is necessary to examine your purchased

articles very carefully to see that you get the identical things you have paid for. I was very nearly swindled in this way by a rascally Persian, who kept back the best thing he had sold me, in the hope that I would not open the package before leaving Cairo, and who, on seeing me return to the Bazaar with anger on my brow, came out to meet me with bows and smiles, and an assurance that he had just discovered that one of the articles I had bought had been by accident omitted. The best things to buy are embroidered work, which displays in great perfection the Oriental skill in colours. Persian carpets and china are also in good variety, and fairly cheap. Goldsmiths' work is rude but effective. In all cases of handicraft business, the master is the only idle man. He sits and smokes, while his workmen ply their trade behind him with considerable activity, though with rude old world tools, and in a fiddle-faddle sort of way. On a particular day of the week, shopkeepers sell their goods by a peculiar sort of auction. Each dealer loads himself with his wares, and descending from his stall, threads his way through the crowd asking for offers, and ultimately selling to the best bidder. On these occasions the crowd is more dense than usual, and the scene is very animated.

As you walk along the streets a clamour of children's

voices occasionally indicates the presence of a school. Peeping through the door you will see rows of little boys, all repeating their lessons in their loudest voice. The Koran seems to be the only school book. No School Board contests impede the cause of education in Cairo. There are no leagues—no unions—no national associations, each contending for its own way, and spurning concession and compromise. In Egypt no one dreams of secular education, or any other form of religious instruction than that of the Koran. There, at all events, the blessing of unanimity prevails.

Cairo is full of mosques, but they are not so much frequented as might be expected considering the religious spirit of the people. One sees and hears very little of priests in Egypt. Mahomedanism is the religion of a book, and it is surprising what a hold that book has upon the people, irrespective of priestly influence. The Koran appears to be riveted on the nation, and I doubt whether anything would displace it, short of a change of race. It came by force, and it will probably never go unless by the same agency. The domes and minarets of the numerous mosques give great beauty to the city, when viewed from the adjacent heights. The best view is obtained from the Citadel, which is situated on a rocky eminence, and is a place of great historic interest. It was founded by that hero of romance the

Sultan Saladeen, the great antagonist of the Crusaders, under our Richard I. It has been the scene of many a fierce struggle between rival factions, whose contentions, for centuries, tore Egypt in pieces, until that extraordinary man, Mohammed Ali, gave peace to the land by committing in this very place a deed, which, for treachery and atrocity, is scarcely equalled in history. The story of Mohammed Ali and the slaughter of the Memlooks is so imperfectly known by most people in England, that I will venture to tell it you in a very brief form.

The Memlooks were originally slaves. About the period of the Crusaders, and for a long time afterwards, the great families of Egypt were in the habit of buying young men, selected for their mental as well as physical power, to be brought up as members of the family, so as eventually to support the interests of their master's house, both in peace and war. These men were called Memlooks. At first they were chiefly drawn from Turkish races, but afterwards the Circassians were preferred. Memlooks were, in general, faithful to their masters, until they became very numerous, and began to feel that as a body they were more powerful than their rulers. This led to a revolt, which was completely successful, and resulted in the supreme power passing into a line of Memlook Sultans.

There were two dynasties of these Sovereigns, the first being Turkish, and the second Circassian, of which latter the celebrated Sultan Barkook was the first. It was during these Memlook dynasties that nearly all the fine Saracenic buildings of Cairo were erected. The mosques of the tombs of the Memlooks, which are situated outside of Cairo, and close to the foot of the Citadel rock, especially indicate the fine taste of these sovereigns, and prove them to have possessed that high appreciation of the beautiful which generally marks a cultivated mind. Under their rule, learning once more flourished in Egypt ; and although wars were as frequent as ever, the country enjoyed greater prosperity than it had done for ages before. At length the reign of the Memlook sovereigns came to an end by a successful Turkish Invasion, but the Memlook people continued to be the aristocracy of the country, and as such exercised local rule under the title of Beys. After the Turkish conquest, the supreme power became vested in the Sultans of Turkey, who ruled, or attempted to rule the country through a Viceroy or Pasha, nominated at Constantinople ; but the Beys formed so compact and formidable a power as to render the rule of the Pasha in a great measure nugatory. Under these Beys and Pashas poor Egypt suffered all manner of spoliation and oppression, until Mohammed

Ali came upon the stage. He was an Albanian, of humble origin, and was born in the year 1769. Having entered the Turkish service, he soon began to display great military prowess, and was sent at the head of a small body of Albanians to co-operate against the French, in Egypt. After the expulsion of the French, the Turkish force was turned against the Memlook Beys, whom the Porte had determined, if possible, to suppress, in order that the rule of the Turkish Viceroys might be rendered effective. Then commenced a war between the Turks and Memlooks, in which Mohammed Ali displayed extraordinary talent for military affairs, and equally extraordinary talent for dissimulation and cajolery. He rose rapidly in rank in the Turkish Army, and eventually got himself appointed Viceroy of Egypt. Knowing that his rule would be rendered abortive if the Beys, and their Memlook retainers, maintained their position in Egypt, he directed all his energies, and all his craft, to effect their destruction. Sometimes he ensnared them by treachery, and sometimes he fought them openly. He was often defeated, but always saved himself when beaten, by false professions, and promises never intended to be performed. At length he attained his object by a crowning act of perfidy. Having pretended to make peace with them, he contrived, in spite of all his former treacheries, to gain

their confidence, insomuch that on being invited to attend a military ceremony, in the Citadel of Cairo, they placed themselves in his power by assembling there in great numbers. Being thus collected, a procession was formed in which the Memlooks occupied the centre, and the troops of the Viceroy the front and the rear. The cavalcade moved forward towards the gate, but the passage was closed. Then, upon a given signal, the soldiers in front and rear fell upon the unhappy Memlooks, and a frightful butchery commenced, from which but one man escaped, and that only by the desperate expedient of leaping his horse over the parapet, and down the precipice beneath. The horse was killed, but the rider escaped. I looked over the place where this desperate leap was made, and could understand how escape was possible, for though the height was great there was a talus of sand and debris at the bottom, which would break the fall. By this atrocious massacre, the last of the many which Egypt has witnessed, the Memlook power was completely broken, and Mohammed Ali became firmly established in the Government of Egypt. On the whole he used his power well, for he established a new order of things under which internal discord has ceased in Egypt, and life and property has been rendered secure. Forced labour he continued to exact, but he suffered no one

to oppress the people but himself, and so bad had been the previous condition of the nation, and so sternly did he put down all local oppression and injustice, that he was regarded by the poor as their deliverer, and was styled by them the Father of his people. He afterwards directed his arms against the Turks: He overran Syria, advanced upon Constantinople, and had it not been for European intervention, would infallibly have taken that city, and most probably have placed himself at the head of the Turkish Empire.

Mohammed Ali was a friend of education, and was particularly alive to the importance of scientific instruction. He sent many young men to Europe to study science, but he himself, as may easily be supposed, from his want of opportunity, was destitute of all scientific knowledge. His ignorance of such matters is exemplified in an amusing anecdote which was told to me in Egypt, and which also exhibits the rough nature of the man. Being aware of the advantages which England had derived from her coal mines, and seeing no reason why coal should not be obtained by sinking pits in Egypt, as well as in Britain, he engaged the services of an English mining engineer to sink for coal, at Cairo. Our countryman, on his arrival, had an audience with Mohammed Ali, and explained, through

an interpreter, that on geological grounds, coal could not exist in that locality. His Highness, of course, utterly failed to understand the force of the reasoning, and addressing the interpreter, he exclaimed, "How can the pig pretend to know what lies under the earth?" Let him go and dig the hole as he is ordered. The pig, be it remembered, is, in Egypt, regarded as the uncleanest of animals, and to call a man a pig is to apply to him the vilest of epithets. I believe the pit was actually commenced, but wiser counsels prevailed, and it was soon abandoned.

The Citadel contains the palace which Mohammed Ali chiefly occupied; and a sumptuous mosque, built of alabaster, is erected over his tomb. But this mosque, with its marbles, its fountains, and its gilding, has none of the charm of the Memlook mosques which lie in ruins beneath, and which captivate the eye by their perfect proportions and beauty of form, unaided by colour and costly material. They speak of princes less rude than he who destroyed their posterity; while the dominating mosque upon the rock above them, expresses the triumph achieved over their race by the bold and subtle man whose career I have thus slightly traced.

At a short distance from Cairo proper, or Grand Cairo, as it is called, there lies Old Cairo, which is the

head quarters of the Coptic Christians. It is strongly walled as a protection against Muslem persecution, to which the Christian population was, in former days, fearfully exposed. It is a dingy, dirty, smelling place; and the appearance of the inhabitants matches the place. I understand their religious tenets are held to be heretical, both by the Church of Rome and the Greek Church. Previous to the Saracenic Invasion, Egypt was a Christian country, and the mass of the people were Copts, that being the name of the old inhabitants of Egypt. Since that epoch, the Mahomedan religion has gradually supplanted Christianity, and at the present day the native Christians form but a small part of the population. This wane of Christianity is chiefly the result of past persecution; but, even now, when persecution has ceased, I was assured that the number of Christians continues to decrease. The Jews have been more tenacious of their faith, and continue to exist in great numbers in Egypt, although they have been exposed to worse persecutions than the Christians.

And now let us return to Grand Cairo. On the first Sunday after our arrival, we attended English service, which was performed by the Rev. W. Potter, at the new hotel, built by the Viceroy, and at which a very suitable room or chapel has been provided for the purpose. We afterwards went to the Chubra Cardens, belonging

to the Khedive. In these, as elsewhere, the orange and lemon trees in full fruit, were beautiful objects. Point-settyas also made a great show; as also Palms, and Daturas. We, also, visited the gardens of the Gezeereh Palace, where there is a Zoological collection, but as we can see this kind of thing much better in England, I will not detain you by describing what we there saw. but shall proceed to give you some account of what can only be seen in the East, viz.: the religious services of the so-called "howling and dancing Dervises."

On a Muslem Sunday, which corresponds with our Friday, I went at noon, in company with an English lady and two English gentlemen, to the mosque of the "Howling Dervises," which is situated in a suburb of Cairo, on the edge of the Nile. The mosque had a court-yard, containing some fine trees, under the shade of which was placed a range of low tables, forming three sides of a square, with one side open. These tables were covered with mats, and were provided for the cross-leg mode of sitting, as commonly practised by Mussulmen. At the back of this three-sided range of tables, there was a row of chairs for Europeans to sit upon. The court was entirely empty when we entered; and we took our seats upon the chairs, and awaited the issue. Presently the Dervises began to arrive, and I was surprised to see amongst

them many noble-looking men of calm intellectual expression. The chief, in particular, who came early, was a tall handsome man, with a very dignified bearing, and a mild intelligent countenance. He saluted us as strangers with far more ease and grace, than we were able to assume in responding. He then seated himself on the centre table, facing the open side. The other Dervises, as they arrived, advanced, one by one, to salute their chief. The form of salutation was, taking the hand of the chief and kissing it. Those of high degree kissed only the back of the hand. Those of inferior degree kissed the hand on both sides, and pressed it to their foreheads. The chief received these salutations with the most stately composure, occasionally slightly rising in recognition of some superior claim to notice on the part of the person saluting him. Sometimes he waved to a friend, or important person, to take a seat on the table, and in the course of half an hour all the seats thus became occupied. Those who were not invited to sit, stood about, and mixed with the civilians. Most of the dervises were ordinary looking mortals in the garments of the country. Others were strange looking men, in strange garments, while the chief, and others of the same imposing mein and countenance, were dressed in blue gowns with coloured sash and turban. At a

signal from the chief, the whole company entered the mosque, and we followed, leaving our shoes at the door. The chief dervise took his place in front of a curtain which hung against one of the walls, and a minister or assistant stood on each side of him. The rest of the dervises, numbering about forty, knelt in a semi-circle before him. The floor of the mosque was matted, and the mussulman part of the congregation sat cross-legged against the walls, while chairs were courteously provided for the Christian strangers. When all was ready, the chief made a sign to his two ministers, who thereupon commenced a chant, which was immediately taken up by the half-circle of kneeling Dervises. The chant consisted of a few religious words, constantly repeated, and was accompanied by a bowing of the head and body, in unison with the chant. They began very quietly, but got more vehement as they proceeded. In about a quarter of an hour, they all stood up at once, and began to repeat the single word Allah! with great vehemence and gesticulation. Then Allah! Allah! was changed for a longer sentence, which I could not make out, and at every repetition they bowed their heads, as one man, to the ground, allowing their long hair to descend over their faces, and in recovering to an erect position, they jerked back their

hair to its natural position behind their heads. As this performance went on, its energy continually increased, and the ardour was encouraged by the two ministers or lieutenants of the chief, but the chief himself remained perfectly tranquil, merely indicating cessations or changes by a slight motion of the right hand. As a proof of his perfect serenity, and also of his urbanity, he twice motioned to native people who were crowding the strangers, to make more room for them, which was immediately done. The ceremony culminated by the whole party of Dervises, suddenly ceasing to articulate, and beginning in a wild excited manner, to gasp out "Allah," in a sort of spasmodic whisper. This part of the performance is, I presume, what has given rise to the term "howling," but the word is quite misapplied, there is neither howling nor anything like it in the case. The whole performance, from beginning to end, appeared to me to be simply intended to excite a religious fervour, by the constant repetition of religious phrases or sentences, aided by musical rhythm, and concurrent gesticulations. I understand, however, that the service is much wilder when great religious festivals are to be celebrated, and, perhaps, on those occasions there may be more reason for speaking of the performers as howlers. A curious incident of the service was,

that all the time the performance was going on, two children, in great glee, were playing on the floor, close to the backs of the Dervises, and although they were running about, chattering and laughing, nobody checked them or noticed their gambols. Overhead, a veiled woman, in white, was looking down upon the ceremony, from a sort of private box, in which she moved her body to and fro, in harmony with the movements of the Dervises. A kind of flute and some boys' voices occasionally struck in with a few notes of music, but this was a very subordinate part of the service.

Having seen enough of this performance, we next proceeded to a mosque of the dancing Dervises. The service here was of much the same kind as the other, with the addition of a twirling figure in the centre of the chanters. This figure pirouetted for nearly half-an-hour, with his arms extended and his head on one side, without changing his place or posture. This they do in the vain attempt to imitate their founder, who is said to have rotated in this manner for four days and nights without a moment's cessation. Although his degenerate followers are far from succeeding to this extent, it is marvellous how they sustain their motion and attitude so long as they do. The pose is not ungraceful, and the motion is singularly even and steady.

The action of the feet cannot be detected in the movement of the body, and the performer looks as if he was floating in the air, or rather, I may say, as if he were suspended by an invisible wire from a concealed roasting jack in the roof. The action was accompanied by a plaintive strain from a flute, and by the ejaculations of the surrounding devotees. Many of these became so excited that they could not pull up when the dancer stopped, but continued to heave and gasp in a most spasmodic manner for several minutes afterwards. There were many dancers present, waiting their turn to begin, and sometimes several were twirling round at once. In the intervals of rest they mixed with the spectators, and chatted with their friends, just as gentlemen would do between waltzes in a ball room. The service of these dancing Dervises appeared to me to be much less devotional than that of the other Dervises whose mosque I had previously visited, and, in fact, the spectators seemed to regard the performance more as a holiday spectacle than a religious observance.

Dervises are not priests, but laymen following the ordinary occupations of life on working days. They are supposed to be of peculiar sanctity, and are highly revered by the people. Many of them look like charlatans, but others quite the reverse. I feel confident that the grand old fellow who presided over the

miscalled howlers was not only thoroughly sincere, but was every inch a gentleman. Had he been born in a Christian country and of Christian parentage, his devotional tendency would have taken a better form ; but imbued with the traditions of his race, and excluded from all contact with Christianity, except in a degraded form, how could he be expected to take the Bible for his guide instead of the Koran. If he act according to his light in that state of life in which it has pleased God to place him, who shall affix anathema to his name ?

To this notice of the Dervises I have only to add, that they ought not to be confounded, as they frequently are, with Fakeers, who are religious mendicants resting their claims to sanctity upon self-inflicted penances. The Fakeers are a very inferior class, and to all appearance are either knaves or vulgar fanatics.

I will now endeavour to give you a glimpse of social life in Cairo. It is rarely that strangers are admitted into private houses in Egypt, but fortunately I was intimately acquainted with an Egyptian Pasha, who had been long resident in England, and who had brought his wife and family from Egypt, a thing rarely done before by any Egyptian gentleman. His wife was a sensible, amiable woman, and in England she very soon acquired the habits of an English lady, and

lived accordingly. In Cairo, I, of course, made a point of seeing my friend the Pasha, and both my travelling friend and myself, were invited by him to dine at his house, it being understood that we were to be entertained in the usual Arabic fashion. And here I must explain that the Egyptians never give what we would call a dinner party. As a rule they take their meals in strict privacy with their families, and when they do have friends to eat with them, they are only very intimate friends, and not more than three or four at a time. At the appointed hour, which I think was three o'clock, we proceeded to the house, and were received by the Pasha, but not by Madame. She sent kind messages to us, saying how much she would have liked to meet us, but that in her own country she could not do so without exciting very unpleasant gossip. The Pasha, who is a very enlightened and intelligent man, and always very free in condemning the usages and superstitions of his country, declared this action of his wife to be great humbug. Two friends of the Pasha had been invited to meet us, one an architect skilled in Arabic architecture; the other the Vice-President of the Board of Commerce. The dinner was a genuine Arabic feast. I call it feast, because it was sumptuous, both in quantity and quality, and it was served and eaten according to the fashion of the

country, with this exception, that we did not sit upon the floor; the Pasha charitably thinking that our comfort would be sacrificed by so doing. The dinner table consisted of a large round tray, supported on a sort of stool, and there was no table cloth. Two black slaves, a boy and a girl, waited. The first proceeding was to wash hands, and this was done in the following manner. The boy handed round a silver basin, in the centre of which was a ball of soap, supported upon a pedestal rising from the bottom of the basin. The bottom of the basin was perforated, so as to drain off the waste water into a vessel attached beneath. The girl accompanied the boy with a silver jug containing water. Each guest in succession, took the ball of soap into his hands, and holding them over the basin, had water poured on them while he used the soap in the usual manner. The same operation was repeated after dinner. The first dish served was a bowl of soup, which, like all the succeeding dishes, was placed in the centre of the tray, round which we sat, so as to be at equal distance from all of us. Then each guest took his spoon, and, dipping it into the bowl, conveyed the contents direct to his mouth, continuing the process until he had had enough. You will now be able to appreciate the Egyptian proverb which says "those who dine together

must needs be friends;" for such familiarity would be insufferable if accompanied by personal aversion. We read in scripture, that in the days of the Pharaohs it was an abomination for an Egyptian to eat with a Hebrew. Doubtless, they were not good enough friends to do so. The soup was followed by roast turkey, which the host partially cut up into small pieces, and then we all helped ourselves by sticking our forks into the bits we liked best, and eating them direct from the fork, with such assistance from the fingers as was necessary. No plates are used, and even knives and forks are a very recent innovation, and one which has only been adopted by the progressionists of Egypt. This primitive mode of eating is performed very neatly, and it certainly impresses one as being extremely sociable and friendly. The turkey was followed by various dishes of vegetables, very well cooked with gravy, &c. Then came different preparations of beef and mutton, minced, hashed, stewed, and so forth. The meat in Egypt is of bad quality compared with ours, and requires skilful cooking to make it palatable. Served in lumps as we get it at the hotels, it is uneatable without youthful mastication and digestion to match. Finally we had a succession of sweets, all very novel, but very good. The Egyptian cooks are very skilled in dishes of this kind, and on this occasion they formed the best part of

the dinner. We had also a favourite preparation of milk, curded and eaten rather sour, with rice. It seemed very suitable for a hot climate, but I can't say I liked it. We had excellent wine, and the injunctions of the Koran against the use of alcoholic liquor did not deter any of the party from partaking of it, though only to a very moderate extent. The evening terminated with coffee and cigarets, and pleasant conversation.

The Pasha's family consisted of one boy, aged about three; and one girl, aged about nine or ten. They had both been in England with their mother, and the girl being quick and clever had learnt both to speak and to write English correctly. Both of these children appeared in the room, before and after dinner, and received those little caresses, which are usual in our own country. It was admitted that our excellent dinner had been prepared under the personal directions of Madame; and I infer that Egyptian ladies do not consider it derogatory to exercise minute supervision of household affairs. All honour be to them for so doing. The Pasha had but one wife, and it is not by any means common in Egypt for a man to have more.

The Pasha's domestics were slaves; and this leads me to speak of the institution of slavery in Egypt, which is in a very anomalous condition. Nominally, the

traffic in slaves is illegal, but, practically, it is carried on without restriction. Any slave may run away if he pleases, or he may apply to the authorities to be released, but in the one case he has no refuge to flee to, and in the other, his master, if a bad one (and he will only run away from a bad one), would probably charge him with misconduct and get him sent to prison. To return to his own country would be impossible; and I doubt whether any of them would choose to go, if they could; for, as a rule, they are much better off in Egyptian bondage, than under the rule of their own savage chiefs. Practically, therefore, slaves cannot take advantage of the law which is ready to give them freedom, and, as a matter of fact, they are content with their lot and do not run away. There is scarcely a house in Cairo without one or more slaves; but, in general, they are kindly treated, moderately worked, and become much attached to the family in which they are placed. In my voyage up the Nile, which I shall afterwards have to relate, I saw several large boats laden with slaves, on their way down to Cairo, and no attempt appeared to be made to stop them. In fact, in the absence of any provision for returning them to the far distant regions from which they are brought, it is difficult to say what could be done with them, if taken out of the

hands of the traders. Moreover, the people of Egypt feel the advantage of a continuance of the traffic, and I doubt whether the Government has any earnest desire to suppress it. The manner in which the poor creatures are kidnapped is atrocious, and is by far the worst part of the business. There are gangs of ruffians on the White Nile who do this horrible work, and their mode of proceeding is to make incursions into adjacent lands, and there, surrounding the villages, they set fire to everything that will burn. When the people rush out of their houses, the men are shot down, the children captured, and the women left to starve or provide for themselves. This villainous pursuit is not, however, without danger; for, sometimes the villagers get information of what is coming, and then, by combining amongst themselves, they overpower their enemies and slaughter them without mercy.

Under the head of slavery, I may properly notice the system of forced labour which, from time immemorial, has afflicted the Fellaheen or agricultural classes of Egypt. All skilled labour is in that country free; but all common labour, required for the maintenance of public works, and for the execution of new ones, is forced. I believe also that this applies, in a great measure, to all or most of the private undertakings of the Khedive. The labourers are paid, but it is only at a very low rate. In general, each set

only works about six weeks at a time, after which they return to their homes, and are replaced by a new set from another locality. The evils and injustice of this system are fully recognised by the Khedive and his government. I heard one of his most able and enlightened ministers, denounce it as *horrible*, but then, he added, it is at present a necessity ; without it, labour could not be procured for the maintenance of the canals and the great irrigation works upon which the very existence of Egypt depends ; nor would it be possible to carry out those works which are indispensable to the further development of the country. If you propose the alternative of voluntary labour, they say that voluntary labour could not be obtained. The wants of the Fellahs are exceedingly small, and when those wants are satisfied at home, wages would not tempt them to leave. The government professes a desire and intention, to introduce a better state of things by degrees, but asserts that a sudden and wholesale abandonment of the present system, would be ruinous to the country. I shall have to recur to this subject, when I come to speak of my personal observations of the people employed, under this coercive system, upon the various works which I visited, on my voyage up the Nile. Until then I shall dismiss the subject, and proceed to give you some reminiscences of the Khedive and

his family, and also of what I saw in his palace, at Cairo.

The Khedive of Egypt, is the eldest male representative of the house of Mohammed Ali, since whose death, the viceroys have not been appointed by the Porte, but have succeeded to the title according to the law of inheritance usual in Mahomedan countries, that is to say, not from father to son, but according to seniority—a brother having preference to a son, if, as is generally the case, he be older. The Khedive, since his accession to power, has succeeded in obtaining from his Suzerain, the Sultan of the Turkish Empire, various concessions which have rendered him much more of a monarch than any of his predecessors. In the first place, his title is no longer Viceroy, but Khedive, which means King. Then he has got the order of succession changed in favour of his descendants, so that upon his decease, his eldest son, and not his brother, will assume the reins of Government. He has also obtained the independent right to contract loans, and create armaments, save only that he is not to have a fleet of iron-clads, a restriction which I regard as much more to his advantage than his detriment. He still pays tribute to Turkey, but in all other respects he is an independent sovereign, with hereditary descent, and he rules despotically. He is not only supreme ruler of Egypt, but also

a land-owner, ship-owner, manufacturer, and trader, all upon an enormous scale. He is said to hold one-third of all the land of Egypt. The whole fleet of steam-vessels plying upon the Nile belongs to him, as also the large sugar factories, and all the other factories which are seen on the banks of that river. His palaces are everywhere, and one sees none other but his. There is no aristocracy outside of his own family, and of his ministers of state. Below them there is nothing till you descend to the citizens of Cairo and of the other cities of Egypt, and after them come the Fellaheen. As prince, proprietor, and trader, his position is altogether unique. In fact, everything in Egypt is unique. There is no river in the world like the river of Egypt; no monuments in the world like those of Egypt; no land in the world like the land of Egypt; and no ruler in the world like the ruler of Egypt. In figure, the Khedive is rather short and stout. In demeanour he is more like a private gentleman than a royal personage. He talks freely about business, and has a quick apprehension. He has a large family, and is said to be a kind and affectionate father. He generally drives about in a brougham, with a very small retinue, and does not seem to like ostentation. His palaces are large, but very plain. I had several interviews with him, in company with Mr.

Fowler, who goes to Egypt annually, in the capacity of his advising engineer, and I was always received with great freedom and urbanity. I will endeavour to describe one of these visits. We went, by appointment, to the palace of Abdeen, in Cairo, and were conducted up the grand staircase, upon which were seated a few Arab attendants, and two or three soldiers of the guard. At the top we entered a spacious room, furnished more in French than Eastern style, and here his Highness received us very cordially, shaking hands with us, and begging us to be seated. The stairs and the floor of the room were richly carpeted, and the furniture consisted of little else than chairs and ottomans. Painting and sculpture being prohibited by the Koran as favouring idolatry, are never seen in Egyptian houses, and accordingly the walls of this audience chamber were unadorned with anything of the kind. Nubar Pasha, the Khedive's minister for foreign affairs, was present, and joined our party. He is a Christian, and a native of Armenia. He is a most sagacious and accomplished man, and must be most valuable to the Khedive, as an adviser. He speaks both French and English perfectly. The Khedive speaks French only, besides Arabic, but all his predilections seem in favour of England. I have already said that in Egypt, the houses have no bells, and the Palaces of the Khedive

are no exception to the rule. The Khedive does not, however, clap his hands to summon his attendants, but simply calls the name of the one he wants. Thus while we were with him he called for "Abbah," whereupon a curtain was drawn aside, and Abbah glided noiselessly in, and stood motionless before his master, waiting his commands. He was ordered to bring cigars which he quickly did. The Khedive helped himself to one, and motioned all to do the same. Nubar Pasha, in taking one, deprecated his smoking it in the presence of his Sovereign, but the Khedive put aside his objections in a courtly and playful manner which set us all at ease. We sat smoking and talking for more than an hour. The conversation was not trivial for we had real business to discuss. The Khedive often joked and laughed heartily at his jokes. He seemed to care very little for etiquette, and talked more like a man of business than the supreme ruler of the country. My friends know that I am no smoker; and will probably ask how I got through my cigar, without experiencing effects which would be extremely embarrassing in the presence of royalty. I have to inform them that I smoked half of it, and smuggled the rest into my pocket. The tobacco being very mild, I thus succeeded in satisfying good manners without inconvenient results.

On another occasion, Mr. Fowler, my travelling friend, and myself, were invited to lunch with His Highness, at the same palace of Abdeen. We were ushered into the same room as before, and the Khedive received us as usual. Mariette Bey, well known in Europe for his important investigations of Egyptian antiquities, was there, also Nubar Pasha, and two or three officials of the household. Shortly after we entered the whole party proceeded to the dining room, which was of moderate size, plainly but comfortably furnished. It was lighted from the top in a manner to admit light sparingly, and to exclude the sun entirely. The dinner (for such I must call it rather than lunch, seeing that the Khedive, in common with his subjects, makes the mid-day meal the principal repast of the day) was much more French than Arabic. Here, of course, was no ladling of soup from the tureen to the mouth, and no eating with fingers. We sat on chairs, used knives and forks, and had our plates changed after the manner of Christians. The dinner was good, without being lavish, and, as usual in Egypt, the culinary skill was chiefly displayed in the sweet meats. The attendance was first-rate—smooth, noiseless, and prompt. Very little wine was used during dinner, and coffee alone followed afterwards.

And now let me speak as to the family of the

Khedive. How many children he has, nobody knows. The babies are never heard of. The girls never appear; and the boys only come to light, as they approach maturity. The eldest son, and heir apparent, is Prince Teufik, upon whom we called to pay our respects. He resides in the Palace which Mohammed Ali built within the citadel, and from the windows of which he looked out upon the slaughter of the Memlooks. The Prince received us in the same style as his father had done. He is a young man, of about twenty-two, and is mild in his manners, handsome, and prepossessing. He only talks French and Arabic, though he can read English, with the help of a dictionary, and he said he was fond of reading the *Times* newspaper. He talked very agreeably, and showed a strong partiality for England. Coffee and long pipes, were speedily handed to us. The pipes were about six feet long, and very handsome. A little silver tray was placed on the carpet, to support the bowls. I found it much easier to smoke a long pipe than a cigar. The smoke reaches the mouth quite cool, and according to my experience, without any nauseating property. The second son of the Khedive, I did not see. The third son is Prince Hassan, well known in England, where he finished his education, at the University of Oxford. He returned to Egypt

only last year, and there found a wife ready chosen for him, to whom he was married straight off. Another son is Prince Ibrahim, to whom I was introduced by the Khedive. He was in the hands of an English tutor, and could speak our language. Of the rest of the sons I know nothing. The Khedive's mother has a palace all to herself, in the environs of Cairo, and is often visited by her dutiful son. The wives and ladies of the Khedive are often seen in and around Cairo; sometimes on the river in steam yachts, and sometimes in carriages, preceded by a couple of syces or runners, to clear the roads and act as footmen, and defended by a mounted guard on each side of the carriage.

The syces, in Cairo, are numerous, being an invariable accompaniment of all carriages, whether private or hired. They are youthful Arabs, very agile and often very handsome. Their dress is very light, consisting, generally, of a white shirt with a colored sash, and a red fez with a colored scarf twisted round it. They will run with a carriage for any length of time, at the ordinary trotting pace of the horses, and then come to the door without any sign of exhaustion.

The great objection to driving in and around Cairo is the dust, which is raised in clouds by the wheels, and the feet of the horses. You would think that an

occasional shower of rain would be a blessing, but it is quite the reverse, and happily very seldom comes. Desiccated by the heat of the sun, the dust is not unwholesome until it is wetted, and then, under the influence of the heat and wet together, the organic matter it contains decomposes, and bad smell and malaria are the results. Rain is also destructive to the mud-built houses of the peasants, and sleeping, as they do, in the open air, they cannot bear either wet ground or wet garments, without becoming liable to colds and fevers. Hence it is that rain in Egypt is regarded as a calamity, and in this respect, as well as in so many others, Egypt is unlike any other part of the world.

It is now time that I should speak of the Pyramids, those ancient monuments of Egypt, which, more than any others, have attracted the attention and excited the wonder of travellers. The principal Pyramids are those of Gheezeh, which lie in full view of Cairo, on the opposite side of the green valley of the Nile. Beyond these Pyramids, for a distance of about twenty miles along the skirt of the desert, on the same side of the Nile, there is a succession of other Pyramids, forming groups, near the villages of Abouseer, Zakkarah, and Dashoor. Their number, altogether, is very great; but most of them are in a state of complete ruin. Even the great Pyramid, at

Gheezeh, which is, perhaps, the most perfect in Egypt, is far more dilapidated than I had expected to find it. The finely-dressed stones, with which it was originally faced, have all been stripped off, leaving the present surface very rugged and broken. To me, the Pyramids were more imposing when viewed from a distance than close at hand, partly because the ruggedness of their surface is only seen on a near approach, and partly because the realism of close inspection restricts the exercise of the imagination, which, at a distance, readily invests them with a grandeur which is due more to their historical associations than their actual appearance. The well known quotation, that "distance lends enchantment to the view," applies with peculiar force to these extraordinary monuments.

I of course ascended the great Pyramid, which, from the roughness of its surface, is easily climbed by persons of ordinary activity. On the top there is a flat of about thirty feet square, lower by twenty feet than the original summit. In its finished state, the Pyramid was carried up to a point, but all above the present top has been thrown down and taken away for building purposes. The view of the Nile valley from the top is very fine, and I know of no situation more calculated than this to carry back the mind into the depths of historical

time and to awake solemn reflections on the wickedness and folly of mankind. But with me, as I stood on that lofty platform, reflection was impossible, for I was so worried with the chatter of the accompanying Arabs, and their demands for backsheesh, that I could meditate on nothing. These ruffians had pulled and pushed at me all the way up in spite of my protestations that I wanted none of their help, and, when I got to the top, they would suffer no thought to enter my mind except about their backsheesh. How I should have liked, had I been able, to have tipped them over the edge one after another, but not being a Kenelm Chillingly, I had no alternative but to abandon reflection and resign myself to the tormentors. Thus a grand opportunity was lost for the inspiration of ideas to be reproduced with advantage in my present lecture, and the absence of which may help to account for its deficiencies. I afterwards explored the interior, going up long steep galleries having polished floors, so slippery, as to afford the most precarious foothold, until the King's Chamber was reached in the centre of the Pyramid. There I looked into the sarcophagus designed for the body of Cheops, the hateful author of this mighty edifice. The sarcophagus is of porphyry and of enormous weight, and I will venture to say

that many a poor fellow was crushed to death, or fearfully maimed, in getting it up the slippery passage I had ascended. I also visited the Queen's Chamber, which lies beneath the King's. Also Lady Arbuthnot's Chamber, which, with several others, lies above the King's. Let us hope no Lady Arbuthnot is to be buried there, seeing that the Cheops connexion is not very respectable. I then descended by long dark slopes to a subterranean chamber, cut in the solid rock, far beneath the foundation of the Pyramid, and where there was just as little to be seen as in a coal mine. During all these ups and downs I was attended by the odious Arabs, who, in these dark recesses, feebly lighted by the candles which they carried, looked as if they belonged to a worse world than our own. If Cheops could be shut up with such company to spend eternity with them in his own Pyramid, his punishment could hardly be exceeded by any thing that Dante could have invented. With a vague apprehension in my mind that the doctrine of transmigration of souls might be true, and that I myself might possibly be Cheops, thus caught in a trap of my own construction, and doomed to undergo a horrid incarceration with those evil beings, I was glad when my survey ended, and my deliverance from the Pyramid was effected in safety.

And now let me endeavour to give you an idea of the magnitude of this Pyramid, not by figures, but by facts, which, according to the late Sir Robert Peel, are the less delusive of the two. Most of you know Lincoln's Inn Fields, the largest square in London. Well, the base of the Great Pyramid is just about equal to the area of that square. Then as to the height, let us compare it with St. Paul's Cathedral, which measures, I believe, to the top of the cross, 404 feet. The original height of the Pyramid was 480 feet, so that in its primitive state it would rise 76 feet above the highest point of St. Paul's. St. Peter's; at Rome, is vastly bigger than St. Paul's, and also somewhat higher; and yet, if the Pyramid were a hollow shell, it would cover St. Peter's like an extinguisher, and leave plenty of room besides. Now, suppose this great Pyramid were actually set down in Lincoln's Inn Fields, surrounded by all the existing buildings of London. Conceive it to be there, not in its present dilapidated condition, but as it came from the hands of its builders, smooth and polished, and accurately jointed. In that condition, and in that place, it would be an object of surpassing grandeur, utterly dwarfing every edifice of our metropolis. But let us change the scene, and fancy London to be swept away, leaving the Pyramid standing alone in a desert waste. All

objects of comparison would then be lost, and its aspect of supremacy would be gone. Our reason would assure us it was as big as ever, but to the eye it would appear very much reduced in size. Again, picture to yourselves the same Pyramid so standing alone, not in its perfect state, but in the rugged condition in which it now actually exists. In vain would we coax our eyes to acknowledge its almost undiminished magnitude. The eyes would persist in reporting to our sensoriums that it looked like a natural hill, rudely shaped by art, and the moment it was presented to the mind in that light, away would go all sense of cyclopean dimensions; because, although the Pyramids are very great as buildings, they are very small as mountains. You will now, I hope, understand how it is that, although the great Pyramid is really as large as I have described it to be, the visual impression of its magnitude is disappointing.

The same thing may be said of the neighbouring Sphinx, which is really a joint production of nature and of art. It is a natural rock partly shaped by man into its present figure, and is so rude and broken that it is hard to say whether Nature or art has had the largest share in its origin. It is by far the largest stone figure in the world, and had it been a veritable monolith, wholly artificial and brought from-

a distance to be set down where it stands, the eye would have felt its wonderful size; but, taken as it is, the Sphinx is merely a big stone which we would pass unheeded, were it not for the resemblance it bears to a human headed quadruped. It is a curious relic of an age more remote even than that of the great Pyramid, but the sublimity ascribed to it is, in my opinion, wanting.

The second Pyramid of Gheezeh is almost as large and wonderful as the first, but it is too much like the other to require a separate description. There is also a third Pyramid of much smaller dimensions, which might pass for the daughter of the other two, and there are six very little ones, mere babies, which look like grand-children. The adjacent ground is full of tombs; but as I shall have to speak of more important tombs elsewhere, I may pass these over without further notice.

Although the Pyramids of Gheezeh date from an immense antiquity, they are built of stone which is geologically new. It is a yellow limestone of the middle eocene period, and the quarries from which it was obtained are on the hills which bound the valley of the Nile, on the eastern side, opposite to the Pyramids. The stone is full of nummulites—natural hieroglyphics—which record its age as truly as the graven characters of ancient Egypt attest the anti-

quity of the monuments. But periods which are recent to nature, may be transcendently remote to man; and the Pyramids, which were ancient structures when Abraham went down into Egypt, are things of yesterday compared with the fossil shells which pervade the stone of which those monuments are built. But having already somewhat degraded the Pyramids in regard to size, I must not take away their character for antiquity. I can still recommend them to travellers and to students, as ranking amongst the most suggestive objects that the world contains

And now a few words as to the origin of the Pyramids. If we go back to the fundamental idea of these structures, we shall have to commence with the rude monument which, in this country, we call "a cairn." The cairn is a mere heap of stones covering a grave, and designed, in its earliest application, to prevent wolves and other wild beasts from scratching up the body. Cairns are of the most various sizes. There are hundreds of them upon the moors in Northumberland so small as to escape observation unless closely looked for, and these would be the graves of the common people. The burial places of more important persons would naturally be marked by larger heaps, because there would be greater anxiety to secure the body from disturbance. Hence,

a large heap would indicate a man who had been honoured while he lived, and thus the idea of a monumental cairn would arise. The stone kist, universally present in the larger cairns, would be adopted for the further protection and preservation of the body. Rulers, who had made themselves popular, would always be secure of honourable sepulture by the spontaneous action of their subjects; but rulers are not always popular, and some prince or chieftain, with more wit than worth, would be sure to conceive the idea of having his tomb and monument prepared in his lifetime, so that he might see that they were done to his liking, and be independent of the voluntary labour of his disaffected followers. So long as the people remained unacquainted with the arts of construction, the monuments of their chiefs would retain the form of loose stones piled up in a conical or pyramidal form, but the introduction of the masonic art would change the loose cairn into the built Pyramid. The same progress of art would displace the rude stone kist of the cairn, and substitute the sarcophagus. Then the practice of embalming would follow, as one step more in the development of the primary idea of preserving the body from early destruction. And now we have arrived at the state of things in Egypt, in the time of Cheops, which is more than 4,000 years ago. We may assume

him to have been a proud, selfish monarch, who considered that his subjects were made for him, and not he for his subjects. His kingdom was populous and wealthy, and a large section of his people were skilled in constructive arts. He doubtless looked upon himself as the greatest king that ever reigned, and resolved that his tomb should exceed all other tombs in grandeur, security, and endurance. To accomplish this he had recourse to forced labour, that cruel system which has prevailed in Egypt, probably without interruption, even from that remote antiquity, and, in fact, from a still earlier date. According to Herodotus, the people were called out to work at this Pyramid in sets of 100,000 at a time, each set remaining on the work for three months, and being then changed for another. In this way the Pyramid took twenty years to build, exclusive of the time occupied in forming the causeway on which the stones were brought up from the Nile. In the end the tyrant died, and it is doubtful whether his body ever entered the tomb he had prepared for it. It is said that the people, enraged at his horrid tyranny, forcibly seized his body and tore it in pieces. Whether this be true or not, certain it is that his sarcophagus has been empty for ages, and the body of Cheops has long since been resolved into its ele-

ments and used up in nature's workshops for the fabrication of less unworthy forms. The Pyramid itself, exists only to record the monstrous wickedness of its founder.

We do not learn from history that the building of the other Pyramids excited the same amount of execration as did that of Cheops. They were constructed at various times ; some before, and some after, the great Pyramid, but all at very remote periods. If the truth were known concerning them, the same tale of oppression would properly apply to all, with this difference perhaps, that the labour of foreign captives was generally employed upon them, to a greater extent than upon the great Pyramid of Cheops.

LECTURE II.

I WILL now relate to you my visit to the Necropolis of Zakkarah, which, of late years, has been diligently explored by Mariette Bey, under the authority of the Khedive, and has yielded records of a period long anterior to the Great Pyramid of Gheezeh.

We started in carriages, and drove four miles to a railway station, where a special train was waiting our arrival. Attached to the train were three trucks, loaded with donkeys and donkey-boys, to convey us and our provisions over a distance of seven miles, between Zakkarah and the nearest point on the railway. We were soon carried over the railway part of the journey, and then took to our donkeys. These poor little animals are generally much over-weighted

when mounted by Englishmen, especially as it does not suit our dignity to sit on that part of the animal which is best calculated to carry load. The consequence is they often fall; and it was my ignoble fate, on this occasion, to be, from this cause, precipitated in the dust, just as we were entering upon the site of Memphis. I quickly gathered myself up, and adopting Mr. Pickwick's policy, when running after his hat on a windy day, I tried to look as if I thought it as good a joke as the rest of the company unmistakeably did. I was not hurt, but only dusted, but the dust was the dust of Memphis, and who would object to be dusted with such famous dust as that? It takes one's breath away to think of the antiquity of Memphis. It was founded by Menes, the first King of Egypt, ages before Cheops reigned and built the Great Pyramid. Although Thebes had become the capital of Egypt so far back as the days of Moses, it was long preceded by Memphis, as the metropolis of the kingdom. Memphis continued to be a city of great splendour and importance until about five hundred years before the Christian era, when it was nearly destroyed by the Persian invaders under Cambyzes. The fall of Memphis, under this ruthless conqueror, was almost contemporary with that of Babylon, and, as in the case of that city, its site is now indicated by

little else than huge mounds of rubbish. One solitary broken statue, of colossal size, is still seen lying prostrate in a filthy pool of water ; and nothing more remains of the monuments of Memphis.

Here, as in every other place in Egypt, where the debris of an ancient city forms a mound rising above the annual inundation of the Nile, a native village is to be found, crowning the heap, and surrounded with palm trees. These villages are built of mud, which hardens by the sun, and they consist of little else than small courts, just sufficient to prevent a general intermixture of families. The people all sleep in the open air, and therefore, require no roof for night protection. Shelter from the sun is more needed in Egypt, than from the weather ; but these villagers seem proof against the sun, or, at all events, seem satisfied with the shelter of their palm trees, or of a very slight roofing, formed by the dead leaves of those valuable trees. As for furniture, there is not such a thing to be found in any village in Egypt. Even the Sheik, a man of dignity and importance, and often possessed of wealth, knows nothing of household furniture. Wrapped in his mantle of camel's hair, he sleeps, like the rest of the community, under cover of the sky. The only edifices in the villages which look like houses are those provided for the pigeons, which

are kept in great numbers. The food of the villagers is of the simplest kind, consisting chiefly of lentils and onions, with a little sun-dried coarse bread. They seem well nourished, and though all look poor, none look destitute. The children are ungainly creatures, being gummy-eyed and pot-bellied, but they grow into handsome forms; at least the boys do, and probably the girls also; but one cannot judge of them so well. As to clothing, the boys go simply naked, the girls; while children, very nearly so, and the grown-up people are content with a shirt. You will perceive, therefore, that life in an Egyptian village is not expensive.

After leaving Memphis, or rather the site of Memphis, the path lay, for three or four miles, through the richly cultivated valley of the Nile, at that time covered with the richest verdure. It was the middle of January, but beans and clover were in flower; and wheat was nearly breaking into ear. On our left was the site of the famous lake Moeris, formed by one of the most ancient of the Pharaohs. This great lake was constructed for irrigation purposes, for which it was admirably adapted. It was in fact a vast reservoir to store up the flood water of the Nile, and was probably used for supplying water to Memphis, as well as for the irrigation of the adjacent country. Its embankments are still traceable, but for more than a thousand years its dikes have

been suffered to decay, and it no longer fulfils any of its original purposes.

Proceeding onwards, we crossed the ancient canal, called Bahr Yoosuf, or river of Joseph, which formerly traversed the valley of the Nile, parallel with the river, for a distance of more than three-hundred-and-fifty miles. The Joseph, from which it takes its name, was the celebrated Saladeen, the antagonist of our Cœur de Lion, but he merely repaired it. The canal was executed by one of the early Pharaohs, and forms another example of a great engineering work executed for beneficent purposes; and showing that Cheops is not to be taken as a type of that long line of rulers, under whom Egypt enjoyed, with occasional interruptions, a state of prosperity which has never since been equalled in that country. We then entered upon the sandy desert where the Necropolis of Memphis commences, and there the heat became very great.

During the whole length of our ride, the eleven Pyramids of Zakkarah, lay in full view before us, and now that we had entered the desert, we were close upon them. They are all older, ruder, and smaller than those of Gheezeh. The principal one is built in steps, diminishing in height and breadth towards the top. They are all in a very dilapidated state, and whatever

of beauty and of grandeur there may be in the Pyramids of Gheezeh, there is, certainly, none at all in those of Zakkarah.

The great Necropolis of Memphis, the most ancient known burial ground in Egypt, or I may say in the world, lies on the desert, and is bounded on one side by the cultivated valley of the Nile. The space occupied by the tombs is about four miles long, and, on an average, fully half a mile wide. The chief interest of the place rests on the great subterranean tomb, in which the embalmed bodies of the sacred bulls, worshipped at Memphis, were interred. This extraordinary sepulchre was discovered only thirteen years ago by Mariette Bey, whose name I have so often mentioned, and who, I ought to say, is a French *savant*, employed for many years by the Khedive upon the investigation and discovery of Egyptian antiquities. M. Mariette, or Mariette Bey, as we may continue to call him, also discovered the Serapeum, which is a temple adjoining the tomb of the bulls, and where divine honours were paid to the dead animals. The living ones had a separate temple of their own, and a palace to live in, at Memphis. The Serapeum was completely buried in sand, and its position was only revealed by the protrusion of the head of a sphinx.

The temple is remarkable for the extreme beauty of its hieroglyphics sculptured in relief on its inner walls; and it has afforded historical records of considerable value. The sepulchre of the bulls consists of subterranean galleries, cut in the solid rock, at a depth, I should suppose, of sixty or seventy feet below the surface. Only one division is accessible, the others being, in a great measure, choked with debris fallen from the roof, but I believe all the chambers have been more or less explored. The galleries which we entered are fine spacious passages, several hundred yards in length, and on either side there are large chambers, each containing an enormous sarcophagus of dark coloured syenite, with a lid of proportionate size. I calculated that each sarcophagus, with its lid, would weigh upwards of sixty tons. These sarcophagi were the coffins of the sacred bulls, but they were all empty when found by Mariette Bey, the lids having, in every case, been thrust aside or broken, in search of treasure, and the mummies of the bulls removed to facilitate the search. The sarcophagi are admirably cut and polished, indicating the existence of masonic art in the highest perfection, but they are not, in general, sculptured with hieroglyphics.

The Egyptians appear to have believed that the god Osiris adopted the bull as his representative. The

animal chosen was always distinguished by particular marks. His body was black; a white spot on his forehead; the figure of an eagle on his back; a crescent on his side; and something like a beetle under his tongue. When he died there was weeping and wailing throughout the land, and Egypt refused to be comforted until a successor was found, which was no easy matter, considering the singular peculiarities required. But, when at length, a fitting bull was found, there was universal joy amongst the people, as if Osiris had been dead and come to life again. There was some method in all this madness, for Osiris was the god believed to have originally taken human form to teach mankind all good and useful things; then to have been slain by Typhon, the principle of evil, and afterwards brought to life again to become the Judge of Souls.

We had lunch in a building occupied by Mariette Bey and his assistants, when engaged on the explorations, which are still proceeding in this vast burial-ground; and after partaking of it, I stole away alone for a ramble amongst the tombs. Thousands of these have been opened, and, where not filled up again by drifting sand, they are quite accessible. They are of two kinds: first, tombs, common to a large number of bodies; and second, tombs for individuals. In the former, the bodies appear to have been placed upon

shelves near the surface ; while in the latter, the body was deposited in a chamber, at the bottom of a shaft, sunk into the rock. At the top of this shaft there is a sort of ante-room, the walls of which are inscribed with hieroglyphics descriptive of the life of the person buried beneath. This ante-room, I imagine to have originally been an erection over the pit, but the drift-sand having risen to the top of its walls, it looks like an excavation. In no case did I see any building rising above the surface. Probably those which have not been protected by the sand have perished. It was sad to see the heaps of smashed-up mummies lying outside of some of the common tombs ; but the laws of nature, as well as those of man, are opposed to perpetuity, and even mummies must have an end in time. Having satisfied my curiosity amongst the tombs as far as time would permit, I paid a brief visit to the nearest Pyramid ; and really, when I contemplated its decrepid old age, and the failure of all the hopes and aspirations connected with its origin, I looked upon it with more interest and sympathy than I had felt towards any other Pyramid. But then I was alone, and my mind was undisturbed by the chatter of guides, and by impending claims for backsheesh. Catching sight of the donkey cavalcade in motion homeward, my reverie ended, and

I hurried off to intercept the line of march. It was very hot, and I was not sorry when I rejoined the party to avail myself of the legs of a donkey instead of my own. The poor little donkeys had tasted neither food nor water since leaving Cairo in the early morning, but they showed no fatigue, and went back as gaily as they came, only braying louder, and oftener, than on the outward journey. The sun went down in splendour, before we reached the station, and then followed the usual after-glow of golden light, against which the festooned foliage of the palm trees, on the mounds of Memphis, became sharply and beautifully defined. But with the after-glow came a chill, which made me congratulate myself that I had not reduced my usual amount of clothing.

The excavations, which, of late years, have been conducted at Zakkarah, by the authority of the Khedive, and under the direction of Mariette Bey, have added to the museum, at Boulak, near Cairo, a vast number of objects of the utmost interest. The most important have been obtained from those tombs which have been formed deep in the solid rock, and hermetically closed by a stopping of concrete. The objects obtained from tombs of this description have suffered no change whatever during the enormous period which has elapsed since they were de-

posited. They look not merely recent, but absolutely new, as if they had come but yesterday out of the workshop. While I was at Cairo, a couple of life-sized figures of the very oldest period yet touched by Egyptian research, were brought to the museum from a newly-opened tomb at Zakkarah, and not only were they distinguished by a freshness, both of colour and surface, which was quite startling, but they exhibited a condition of statuary art which I was not at all prepared to expect of a period bordering on pre-historic time. They represent a man and his wife seated together in an easy, natural, attitude, and for truthfulness to nature, and freedom of execution, these statues are unsurpassed by any others in the museum, except by one figure, carved in wood.

This wooden figure was also found in a tomb, at Zakkarah, and is in a state of perfect preservation. Never have I seen any carved or sculptured figure more life-like than this ancient statue in wood. The limbs, both arms and legs, are boldly, yet naturally extended, and the face is full of character and animation. The eyes are composed of white quartz, with a piece of well-chosen dark stone let into each, to form the pupil; and no glass eye ever looked so natural. Hear what the Rev. Barham Zincke says of this statue, in his clever and lively book on Egypt and the Pharaohs. He

says:—"To say that it is worth its weight in gold is saying nothing. It is beyond price. It is history itself to those who care to interpret such history. The face is neither of the oval nor of the round type, but of an intermediate form. As you look at the statue intently—and you cannot do otherwise—the soul returns to it. The man is reflected from the wood as he might have been from a mirror. He is not a genius. He cannot send an electric shock through the minds and hearts of a generation. He is an Egyptian of very early days, and this piece of wood tells you not only that, but also exactly what manner of man he was. How he thought, and felt, and lived. It is all there." Mr. Zincke winds up a description, too long to be quoted in full, by saying:—"Such was this Egyptian of nearly six thousand years ago. He was the creation of a high civilization. He could have been understood only by men as civilized as himself. That he was understood is plain, from this piece of wood having been endowed with such a soul."

I can confirm every word of Mr. Zincke's description, except as to the computed age of the figure. I was assured that there was clear monumental evidence of the two figures in stone, to which I have referred, dating from a period of about six thousand years ago ;

but the wooden old gentleman was not supposed to be more than four thousand years old.

I am afraid that these tremendous estimates of time may be somewhat staggering to some of my hearers, and I am glad to be able to introduce them under cover of a quotation from the book of a clergyman of the Church of England, and a chaplain in ordinary to the Queen. Mr. Zincke, like most other people who have considered such subjects, feels constrained to assume a longer period of historic time than the chronology deduced from the earliest Hebrew records would appear to warrant, and he boldly justifies his so doing. He argues that the Scriptures were designed to teach men religion, and not universal history, or science, or anything of that kind. The Israelites knew nothing about such matters; and it cannot be contended that the Bible was designed either to remove their ignorance or to enlighten the external world upon subjects foreign to its purpose. But this supposed biblical difficulty is not materially altered, whether we extend the antiquity of the monuments to six thousand years, or limit it to four thousand, which is about the lowest estimate that any writer of repute, has ever ventured to put forward. In either case, the historical record starts with an existing civilization of a most artificial description, and to evolve such a

civilization, by natural progress, would require an enormous lapse of time before the beginning of the history. There was a fully-developed language, and a matured system of writing, embracing a phonetic alphabet. There was also a mythology of a genealogical character, which we must suppose to have been founded on hero-worship, extending far back into previous time. But, after all, the difficulty of reconciling Jewish chronology with Egyptian antiquity, is not so great, as at first sight appears. Bunsen, in his great work on "Egypt's Place in History," has pointed out that, in proportion as the antiquity of Scripture narrative is thrown back, it bears, on its face, less of a chronological character. He adduces cogent reasons for regarding the genealogy of Abraham, not as so many single generations, but as so many groups of generations, each group being either of a local or a dynastic character. If this be so, he says the genealogical tree of Abraham would record epochs not to be calculated by generations of individuals, nor capable of being measured by any means now at our disposal. The six days of creation are usually regarded as six epochs of time, and it must be equally admissible to apply the same latitude of construction to the term "generation."

But, you will ask upon what basis do I put forward such an enormous period as six thousand years, as the probable antiquity of any Egyptian monument? In answer, I can only tell you what was told to me, that the recent explorations, amongst the tombs at Zakkarah, have yielded a prodigious number of monumental inscriptions, which are said to furnish data for a much more accurate chronology of Egypt than could previously be formed. It is upon the basis of these inscriptions, as well as of the data previously collected, that M. Mariette, and his coadjutors, are led to extend the duration of the Egyptian dynasties even beyond six thousand years from the present time. Again, you will probably ask, what assurance can be given that the hieroglyphical inscriptions from Zakkarah and elsewhere, are deciphered aright? The answer to this question involves an explanation of the nature of hieroglyphic writing, and the manner in which the key to its interpretation was discovered. This, I will endeavour to give you, as far as my limited knowledge of the subject will permit.

We may assume that the first attempt of the primeval Egyptian people, to record their ideas, would be by means of pure picture-writing. It seems to have been the peculiar tendency of that race, to think more about their tombs and their

posthumous fame, than about the fleeting affairs of life. They looked upon the tomb as a lasting home, and there would be a great desire to affix to that home something that would convey to after ages, who the occupant was, and what he had done in his life. At first, the only conceivable mode of doing this, even in a limited way, would be by delineating on the stone surfaces of the tomb, figures and objects with which the deceased had been connected in life. This mode of recording, would, like everything else, have its progress, and in the hands of the priests, who, in the incipient stage of civilization, always take the lead in everything appertaining to art and learning, would be gradually reduced to a conventional system. But, a purely pictorial system of writing would be an extremely imperfect method of conveying ideas, because it could only deal with things possessing form and colour. A man, for example, might be depicted either as a black man or a white man, but not as a good man or a bad man. Such things as wind, life, light, and darkness, having no form, are impossible subjects for a draughtsman, and equally so are abstract ideas, such as time, space, and eternity. Naturally, therefore, the next step would be to introduce symbols for ideas incapable of delineation, and the hieroglyphic character would then

become both pictorial and symbolic. But still the greatest need of all would remain unsatisfied. The tomb of the monarch might be inscribed with records of his deeds, but how was his *name* to be handed down to posterity? We say "what's in a name?" but he would say everything is in a name. To him, his name would appear inseparable from his personality; and great would be the craving for some mode of recording a sound as well as an idea. But if it were possible to record the sound of a name, it would be equally so to record the sound of a word. The problem, therefore, would be how to express, not merely names, but words in general, by signs. To use a sign for every word would obviously be impracticable, and would not answer its purpose for names. Signs for syllables would be more feasible, and were probably adopted to some extent before letters were introduced, but the words of the ancient language of Egypt being mostly monosyllables, little would be gained by this step. Many a priest would rack his brains, without avail, over this difficult problem, until at length, some thoughtful, intelligent man, would be led to the perception of the fact, that all words are constructed of a few elementary sounds, produced by the organs of speech. This idea being once grasped, he would quickly see that the number of these elemen-

tary sounds, being small, they could easily be represented by signs, which, when combined, in the formation of words, would recall the sounds of which those words were composed. Thus, the glorious idea of a phonetic alphabet, would arise.

What a hubbub there would be amongst the priests when this invention was announced! And what jealousy and enmity would be excited! The new system, notwithstanding its utility, would be denounced as sacriligious and revolutionary; subversive of the ancient pictorial and symbolic writing, which had become consecrated to religion; and destructive of the history of the nation, as recorded in the hieroglyphic character. The Scribes, who had spent their lives in acquiring the hieroglyphic art, would be up in arms against a novelty which threatened to sweep away their vocation; and who knows, what persecutions befel the man, who, more than any other Egyptian that ever lived, deserved a Pyramid to commemorate his name.

As a matter of fact, the alphabetic system did not displace the hieroglyphic system, but was ingrafted upon it, to supply its deficiencies. No new characters appear to have been introduced to stand for letters, but old hieroglyphic signs were allowed to be used alphabetically, as well as pictorially, or sym-

bolically. In short, the hieroglyphic system, which began by being purely pictorial, developed, by expansion, and not by change, into a combination of pictorial, symbolic, and phonetic writing ; and in this state we find it delineated in the most ancient edifices now remaining in Egypt.

In addition to the sacred writing of the priests, called hieroglyphics, which term applies only to sculptured writing, there was another form of sacred writing called the hieratic, which was used for documentary writing on papyrus. This did not differ essentially from hieroglyphical writing, but was a sort of running-hand, in which the figures of the hieroglyphic system were merely indicated by strokes and dashes. In this form of writing, the phonetic method was much more largely used than in the sculptured characters, a difference which was quite to be expected, considering that true hieroglyphics were intended for mural decoration, as well as for recording events. Both these forms of writing were used exclusively by the priests, but there was also a third form, used by the people generally, and called the demotic. This, like the hieratic writing, was based on the hieroglyphical system, but had, in course of time, departed widely from it.

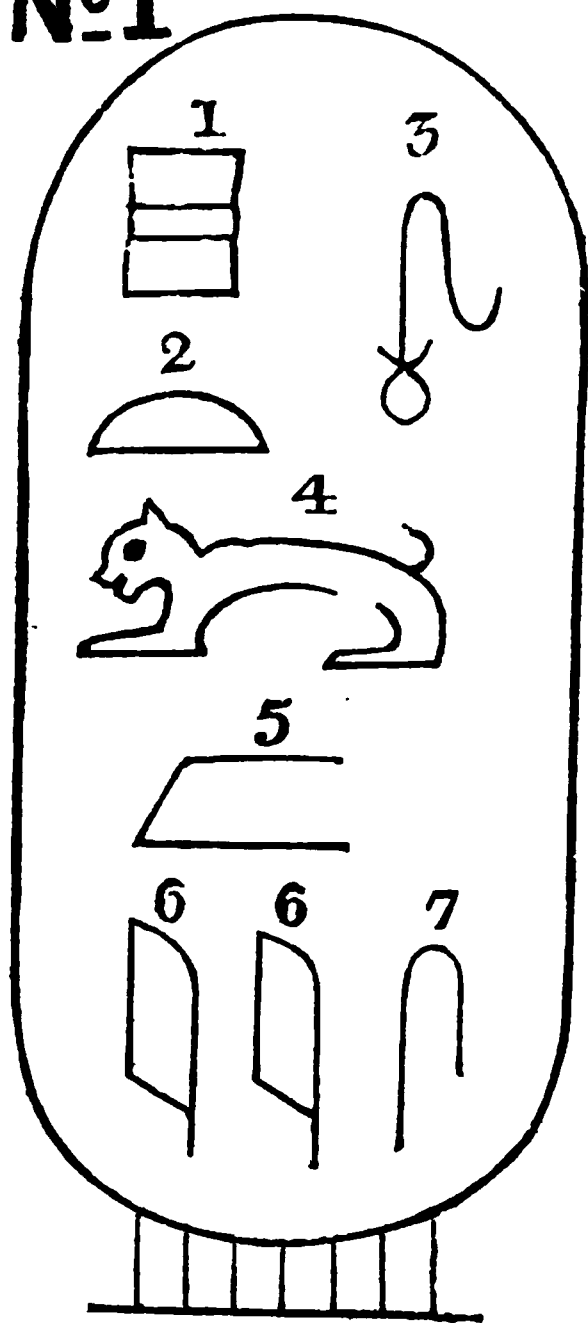
And, now comes the question, how was the key discovered to the interpretation of hieroglyphics, after their meaning had been lost, by lapse of time, and the inroads of barbarism?

You have probably all heard of the Rosetta Stone, which is an inscribed tablet, found near Rosetta, and now lodged in the British Museum. This tablet contains a decree made by the Egyptian priests in honour of Ptolemy Epiphanes, nearly two hundred years B.C. The decree is written in three different characters, viz. :— In hieroglyphic, in demotic, and in Greek. The Greek, therefore, stands as a translation of the hieroglyphic and demotic writing. The stone is much broken and defaced, and the difficulty of determining the correspondence between the Greek words and the hieroglyphic signs was, in consequence, greatly increased. Dr. Young made out the meaning of many of the pictorial and symbolic signs, but he failed to decipher the phonetic part of the inscription. To do this was reserved for Champollion. The Greek text on the Rosetta Stone contained the name “Ptolemaios” many times repeated, and in the corresponding places in the Egyptian text, there occurred a group of signs, with a line drawn round them, in an oval form. This group, Champollion conceived to represent the name “Ptolemaios,” which, in

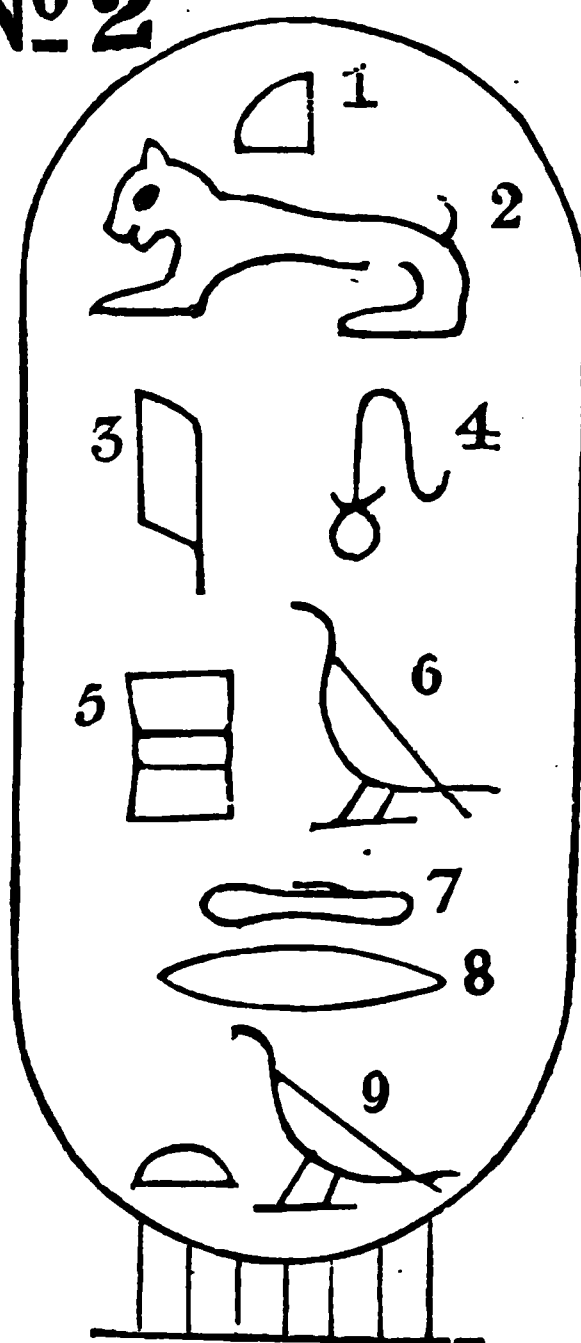
1 2 3 4 5 6 7 8 9 10
PTOLEMAIOS

1 2 3 4 5 6 7 8 9
KLEOPATRA

Nº1



Nº2



PTOL MEES

English, we call Ptolemy, spelt out, letter by letter. Fortunately, he was able to refer to another oval obtained elsewhere, which, he had reason to suppose, contained the letters, spelling the Greek name "Kleopatra." I will now explain how Champollion succeeded in verifying his conjecture.

The two ovals are exhibited in diagrams No. 1 and No. 2, and the signs contained in each, are numbered consecutively, from beginning to end. Let us begin with the letter P, which stands first in "Ptolemaios," and fifth in "Kleopatra." If the hieroglyphic signs in the ovals, really spell the names of these two sovereigns, we ought to find an agreement between the first sign in the Ptolemy oval, and the fifth in the Kleopatra oval; and you see they are identical. If this were chance, it would be a very singular coincidence; because there is the chance against the sign in question appearing in the second oval at all, as well as against its being found in the proper place. The letter T stands second in "Ptolemaios," but this we will pass over at present. The letter O is third in Ptolemaios, and fourth in "Kleopatra"; and again, we find the corresponding places in the ovals, filled by the same sign. We next come to the letter L, which stands fourth in "Ptolemaios," and second in "Kleopatra," and you observe that the sign which is fourth in the one case, is second in the other,

After these repeated coincidences, there is no longer room for doubt, that the signs in each oval are really letters expressing the associated Greek name, though the mode of spelling may be different. We may, therefore, use the Greek text, as a key, for interpreting the remaining signs in the ovals. Accordingly, the second sign in the Ptolemy oval being now clearly a letter, must be a T, to agree with the text. The fifth sign in the Ptolemy oval ought to be the same as the third in the Kleopatra oval; because the letter E occurs fifth and third in the two names. But you see there is, in this instance, a want of accordance. The sign, therefore, cannot be an E, but it may represent the next letter, M, for there is no improbability in supposing the name "Ptolemaios" to have been spelt without an E, in the hieroglyphic character. There is no M in "Kleopatra," and, therefore, the argument in favour of M, must rest on the text of the Greek name, used as a key. Proceeding to the next letter in "Ptolmaios," which we will now spell without the E, we come to, A, which is sixth in both names. Here, again, is discordance; but the third sign in Kleopatra's oval, agrees with the sixth in Ptolemy's oval, where it is double. Now the third letter in Kleopatra's name is interpreted by the text, as an E. Therefore, the sixth and seventh signs in the Ptolemy oval, must be set down

as double E. Then, by taking the terminal letter S, in "Ptolimaïos," to interpret the terminal sign in the corresponding oval, we arrive at the name PTOLMEES, as the Egyptian equivalent of the Greek name "Ptolemaïos," the agreement with the Greek being quite as close as in our anglicised "Ptolemy.'

Comparing the second oval with the name, "Kleopatra," the first sign must, obviously, have the sound of K. The next four signs we have already made out. The sixth corresponds with the letter A, in the text, and the same sign recurs in the ninth place, where it corresponds with the terminal A. The eighth sign must represent R, to agree with the text. The seventh sign, representing T, differs from the sign for the same letter, in the other oval, and this difference led Champollion to the discovery of "homophons," signifying different hieroglyphic signs for expressing the same sound.

We do not know precisely how either the Greeks or the Egyptians sounded their vowels and diphthongs, and Champollion argues that the double E, in the hieroglyphic character, was probably sounded like ai, in which case Ptolmees would be pronounced Ptolmais, being a still closer approximation to "Ptolemaïos."

Eleven Hieroglyphic signs, for letters, being thus made out, Champollion was furnished with abundant

materials for determining the hieroglyphic signs of the remaining letters of the Egyptian alphabet, because whenever a group occurred, containing ascertained signs, associated with others not determined, he had only to try different letters for undetermined signs, until he found a letter that would fit and make sense; and, in this manner, he very soon compiled the hieroglyphic alphabet, which was proved to agree with the Coptic alphabet.

This alphabet, when applied to the interpretation of hieroglyphic writing, does actually spell out Coptic words; and there cannot, therefore, be a doubt of its accuracy. The truth of Champollion's discovery is also confirmed by the subsequently elicited fact, that the Egyptian hieroglyphists were in the habit of affixing to the phonetic word, a figure of the thing expressed. When this is done, the figure is called a determinative, because it determines the meaning of the word. Much more might, of course, be said on this subject, but the limits of a lecture will not permit me to go further.

It would be a great omission on my part, if, in recording my impressions of Egypt, I were to fail to eulogise the National Museum of Egyptian Antiquities, which has been established at Boulak, chiefly, if not exclusively, under the auspices of the Khedive.

No other country in the world possesses such a collection of national antiquities, and the arrangement and classification are so perfect, that instruction is forced upon the mind, instead of having to be laboriously gleaned from a bewildering multiplicity of objects. Not only has the Khedive set on foot costly operations for bringing to view the buried monuments of antiquity, and collecting objects to elucidate the ancient history of the country, but he has placed the ruined edifices under his protection, and put a stop to that vandalism, which, for ages past, has been defacing and disfiguring them. By these and other measures for advancing knowledge and learning, the Khedive has given a lustre to his name, which has neither been deserved nor enjoyed by any ruler of Egypt, since the days of the Memlook Sultans.

Among the many interesting places to be seen in the vicinity of Cairo, the site of the ancient City of Heliopolis particularly deserves a visit. It lies on the Arabian side of the valley of the Nile, and on the edge of the desert. Heliopolis is supposed to be the place where Moses planned the Exodus, and Jeremiah wrote the "Book of Lamentations." I will not vouch for the truth of these associations; but, at all events, it is certain that Plato studied there, and it is highly probable that, under a more ancient name, it was con-

nected with the events of the Jewish captivity. The site is marked by a single granite obelisk, which is the oldest in Egypt. It is of great height, and in perfect preservation. Nothing else remains of the ancient city, except the usual mounds of rubbish; but its original splendour is attested by the great number of small fragments of marbles, porphyry, and syenite, which pervade every part of the ground where the city stood. It is marvellous that the obelisk should have been spared, where everything else has disappeared. At this place, as well as at Alexandria, the question continually forced itself upon my mind, what has become of all the valuable materials used in the construction of the temples and monuments of the ancient cities of the Delta? The little that remains is absolutely uninjured by time; therefore, the rest cannot have perished by decay. I believe the truth to be, they were chiefly removed to Rome, to be used in the construction of the temples and public edifices of that city. We know that those temples and buildings afterwards had their turn of spoliation, having been harried to supply materials for embellishing the interior of St. Peter's, and other Roman churches; and it is, therefore, probable that most of the costly materials, of the ancient cities of Lower Egypt, now exist in a modified form in those modern churches.

Who knows whether they have yet found their final resting places ?

But I must now bid adieu, for the present, to Cairo and its environs, and proceed to record my voyage up the Nile.

Formerly it was necessary to take boat at Cairo, but now that the railway is carried forward to Minieh one-hundred-and-fifty-six miles beyond Cairo, it is usual to commence the voyage at that point. My friend, and I, had joined Mr. Fowler's expedition to the cataracts, and a steamer and Dahabeeah, provided by the Khedive, awaited our arrival at Minieh. Although the railway terminates there, not the smallest accommodation for travellers exists in the place. In fact, after leaving Cairo, you may travel to the distant regions, recently invaded by Sir Samuel Baker, and as much further as you please to go, without meeting with anything bearing the slightest resemblance to an inn. A party of Americans, who imagined that a railway terminus, in all countries, implied a station hotel, had rashly come from Cairo, while we were at Minieh, and found that they must spend the night either under the arch of heaven, or in the wretched hole called the waiting-room. They chose the latter alternative, and next morning, they abandoned their intended expedition up the Nile, and went back to Cairo,

On arriving at Minieh, we went on board our boat, and I must here give you some particulars of our set out.

Our Dahabeeah, like all of her class, was a vessel of native build, graceful in form, and gaily painted red and green. She was one hundred feet long, and twenty wide. Her cabins were all on deck. They were seven in number, including the saloon, and there was a bath-room besides. She was rigged, like all Nile boats, with lateen sails, and had an immense length of yard arm for the main sail. When this great wing-like sail was filled with wind, she was like a bird upon the water. Her crew consisted of fifteen persons, viz. :— a Reis, (or pilot), and fourteen sailors, of whom four were Arabs, and the rest Nubians. The Reis was, also, a Nubian. The crew were a lot of good natured fellows, gentle in their manners, and always cheerful. They were very devout, praying many times every day, each man separately, and with face turned to Mecca.

Our steam-boat was of English build, with engines by Messrs. Stephenson, of Newcastle. Her crew consisted of an Arab captain, two engineers, four stokers, thirteen sailors, including eight marines for our protection. All these were either Arabs or Nubians.

For personal attendants, and ministers to our wants, we had a portly French cook, together with three

assistants, of whom one was French, and two were Arabs. We had three waiters, and one dragoman. Thus, in the two vessels, we had forty-three persons to attend, upon, and escort—just four christian gentlemen. Our stores of provisions were boundless. Truly, the Khedive, is no niggard provider.

The dragoman was a character, Abraham Selim, by name. He was an Arab, with a blind eye, and that a squinting one. He was a strong Mussulman, but did not pray in public. He was desirous to make the pilgrimage to Mecca, to acquire the honourable title of Hajji, which belongs to all who make that pilgrimage. He would take any amount of backsheesh himself, but would suffer no one else to demand too much. He spoke English, and was very respectful in his manners. His functions on board, were chiefly to eat, drink, and enjoy himself. On shore, he was to act, when necessary, as Mr. Fowler's interpreter ; and, at other times, to keep off beggars and troublesome donkey-boys. In doing this he used a heavy sugar-cane, with great apparent vehemence, but, in reality, with very gentle effect. I believed him to be an honest man. If he were not, he was, at all events, a good imitation of one.

Thus equipped, we commenced our voyage up the Nile, the steamer towing the Dahabeeah. We always

took our meals on board the steamer, and spent the rest of our time in the Dahabeeah. The banks of the river were, in general, just high enough to shut out of view everything except the river itself, and the distant hills and cliffs which bound the valley. The river is, however, always interesting. The numerous native boats, all rigged with lateen sails, and the swarms of ducks, geese, storks, ibis, and other birds, give life and beauty to the scene. Many villages, and groves of palms, fringe the river edge ; and are well seen, but those on the flat valley behind, with all the glorious verdure which surrounds them, are generally concealed by the banks. The river, for the most part, keeps the Arabian side of the valley, and sometimes actually washes the base of the cliffs, but it is very tortuous, and occasionally turns right across the valley, until it touches the Lybian desert. The hills which bound the valley are not high ; seldom exceeding five hundred feet. They are yellow in colour, and destitute of the slightest vegetation. In the mornings and evenings, when the shadows are long, and the light tinted with the colours of the rising or the setting sun, these cliffs exhibit rather fine effects ; but in the glare of day they are monotonous, and look repulsively barren. They are, in many places, full of ancient tombs, cut in the rock, and visible from the river. Some of these, as,

for example, those of Beni Hassan, are of great celebrity, but we did not stop to visit them.

Life in a Dahabeeah, is a very luxurious, but a very lazy, one. While its novelty lasts, it is charming, even to active people ; but, after that, the absence of variety, and the want of exercise, detract from its pleasure. With less agreeable companions than I had, it would have become rather tedious. Without a steamer to tow you, the rate of progress is deadly slow, and, even with a steamer, going against the current, about seventy miles is as much as can be accomplished in a day.

It was a great source of amusement to watch the habits of the crew. When the wind was not fair, and the steamer had all the work to do, they spent all their time in singing, sleeping, and playing dominoes ; but, when they had the sails to manage they showed both skill and agility. In hauling ropes they always sang in time with the action. They seemed to use a different song for every different rope. The words used were always religious, such as—"Allah is the only God. He is the God of prophets. Allah be praised—Oh, Allah ! help us." The song was a sort of chant, and not very melodious. In fact, music is not a strong point with the inhabitants of Egypt, although they have good ears for time. At night, the crew put on

extra garments, and slept on deck, the vessels always lying to, during the hours of darkness. Their food consisted of a mess of boiled lentils, brown bread, onions, and a little butter. This mess was put into a bowl, round which they sat and ate with their fingers. Sometimes, we gave them money to buy a sheep, and they always bought the biggest they could get, irrespective of age, quality, or condition. After their meals they used to have a pipe, which was handed round for each man in turn, to have a whiff, and, once a day, they got a very little coffee, but alcohol, in any form, they never tasted. Our teetotalers, in England, ought to reverence the Islamite Prophet, for no other man has done so much to give effect to their principles.

We disembarked at some of the great sugar factories belonging to the Khedive, and which occur at intervals of forty or fifty miles, on the banks of the river. Each factory has a large tract of land attached, for the growth of the sugar-cane, for which both climate and soil are highly suitable; but there is great difficulty in supplying the necessary irrigation at the proper season of the year, which occurs at Low Nile. To meet this difficulty, and to improve the irrigation of the country generally, the Khedive is restoring and extending some of the old canals, which, in past times of misrule, have suffered much from neglect. We visited some im-

portant engineering operations, involving extensive excavations and heavy masonry, on the Jusuf Canal, near to one of these sugar factories; and there we saw some thousands of people labouring on the work. Owing to the softness of the ground, the excavation is very easily effected, and is performed by means of a hoe, applied to scrape the earth into baskets, which are mounted on the shoulders, and carried to the place of deposit. The multitude of carriers thus employed look, at a distance, like a stream of ants, carrying their eggs to a new nest, and returning, by a parallel route, to renew their burdens. The work is accompanied by a song, lustily sung by the workers, who really seem to look upon the whole affair as a sort of game. A great many children, as well as men, were thus employed, but the work was light, and their health seemed good. Both old and young sleep in the open air, and require very little clothing. The mode of carrying heavy stones is curious, as showing how this can be done without machinery, where plenty of workers are available. Two long poles, like builders' scaffolding poles, are used, each mounted on the shoulders of as many men as can stand beneath. The two poles, each with its carriers, are then placed in parallel lines, at a short distance from each other, and a strong bar is laid across from one pole to the other, so

that the cross-bar rests at opposite ends on the centre of each pole. The bearers stoop down to allow the stone to be slung on the cross-bar; then rising, they lift it and walk away with it, taking very short steps, and keeping time to a song. In looking upon the vast number of men employed upon this work, and reflecting how unchangeable are the habits and customs of this country, I could fancy myself looking on at the construction of a Pyramid in ancient days. The mode of procedure, I suspect, would be much the same, though there is a great improvement in the result obtained.

On the third day after leaving Minieh, we reached Siout, which is now the capital town of Upper Egypt. We arrived at night, and on the following morning we landed, to see the town and some adjacent antiquities. The town lies about two miles westward of the river, and near to the desert, on the African side of the valley. Nothing can exceed the luxuriance of the land round Siout, nor the beauty of the groves of palm trees mixed with accasias, tamarisks, and Egyptian sycomore. The town, as seen from a distance, is rendered very picturesque by its numerous white-washed minarets, but the streets and houses are of a very mean description.

After a cursory examination of the town, we proceeded to visit some ancient, sculptured tombs, to reach which,

we had to climb a rocky cliff, which afforded a view of the Valley of the Nile, so typical of the country, that I must try to make you understand it. Conceive yourselves standing on a high cliff, looking down upon the flat valley of the Nile, as on a green sea, sharply defined against a beach of yellow sand. Observe the opposite side, seven miles distant, bounded by a bolder coast, equally yellow, though consisting chiefly of rock; then, imagine a number of dark brown mounds, rising like islands out of the green surface, each surmounted by an Arab village, enveloped in palm trees. Turn your mind's eye downwards, upon the city of Siout, insulated by verdure, and composed of low, flat-roofed, clay-coloured houses, with palm trees and white-washed minarets rising high above them. Finally, picture to yourself, the glistening, tortuous streak, which marks the Nile, flowing through the midst of the valley, and extending north and south as far as vision can reach. If you can do all this, you will see the land of Egypt as it is; and also as it used to be, in the age of the Pharaohs, save only that in the place of mounds of rubbish, capped with Arab villages, there would be great cities, adorned, not with minarets, but with the massive temples of the ancient religion.

Six more days of sailing and steaming, brought us to the far-famed City of Thebes; or, rather, I should say,

to the Tombs and Temples of Thebes ; for, Thebes, itself, has vanished. Although the city covered an area, estimated by some writers, at not far short of that of London, and which, we may assume with certainty, to have been at least equal in extent to Paris, not a vestige of a street, or house, remains. How, indeed, could it be otherwise, considering the repeated waves of destructive conquest that swept over the city in its later days, and that, for nearly two thousand years, the elements have had their own way with its ruins ? It is true that the "elements," in Egypt, are much more sparing than in other parts of the globe ; but there is good reason to believe that the ordinary residential buildings of Thebes, and probably, of all the ancient cities of Egypt, were of a very perishable nature. The hieroglyphic records appear to show, that the habits of the ancient people were very similar to those of the present inhabitants, and, judging from those records, as well as from the pertinacity of Egyptian practices, we are justified in concluding that the ordinary dwellings of the Egyptian people were nearly the same in the palmy days of Thebes, as they are now. If so, we may take the streets and houses of the city of Siout, the present capital of Upper Egypt, as closely representing those of the more ancient and grander metropolis of the same region. We may, therefore,

assume that the streets of Thebes were narrow lanes, flanked by housēs which, in some cases, would be mere courts, open to the sky ; and in others, flat-roofed buildings, designed for shelter against the sun, rather than from cold or rain. Sun-dried bricks would be the one material used for both walls and roofs, and this, even in the climate of Egypt, is not adapted for durability. A few centuries of neglect would suffice for the mouldering of such buildings into dust, which the wind would disperse, and level with the ground. But, it may be asked, how are we to account for a city of mean houses being associated with the grandest series of temples that the world has ever produced ? The answer is very simple. The people had no taste for fine houses, but they had a taste for fine temples. On the one hand, they enjoyed a climate, which rendered both houses and clothing almost superfluous ; and, on the other, they were prone to mysticism, and fond of religious pomp. There was a superabundance of labour in the country, and plenty of food, both for freemen and captives. By industry and skill, the people had done all that was possible for improving and fertilizing the land ; and being purely agriculturalists, they had no other useful purpose for their surplus labour. What then could be more natural than that they should devote

their resources to the construction of edifices, in keeping with the sentiments of the people, and flattering to their national pride?

LECTURE III.

You will best understand the topography of Thebes, by referring to the accompanying map (see front page), in which the cultivated land is tinted green, and the desert land yellow. The mountains on the west form a rugged chain which rises, in some parts, to a height of twelve hundred feet above the plain, and, being very precipitous, they look higher than they really are.

The ancient city stood chiefly on the east side of the Nile, and extended beyond the limits of the map. But, Thebes, like most other cities, had its west end; which, in this case, was called the Libyan suburb. It was situated on the west side of the Nile, upon fertile land, occupying a recess in the desert. It consisted, according to ancient writers, of villas and

ornamental grounds, and, we may assume it to have been protected from the Nile inundations by embankments.

There are six principal Temples, or groups of Temples, belonging to Thebes. Those on the east side of the river, are called Luxor and Karnak, which are the names of adjacent villages. Those on the west side of the river, consist, first, of the Temple at the village of Old Kurneh ; second, the Memnonium ; third, the Temple of Amunoph III. ; and, finally, the Temple of Medeenet Haboo. The Temples, on the east side, were in the heart of the ancient city. Those, on the west side, were situated on the outskirts of the Libyan suburb, and on the edge of the desert. Between these western Temples, and the precipitous hills beyond them, there is a belt of desert ground sloping from the base of the hills. The whole of this belt is filled with tombs, and appears to have been the general Necropolis of the city.

On the other side of the mountain chain, there is a deep precipitous valley, which contains the tombs of the kings, and all beyond that, as far as the eye can reach, is mountain desert.

There is a scale upon the map which will enable you to judge of distances. Thus, you will perceive that the distance of the western mountains from

PROPYLON.

PYLON.

Luxor, is about three miles, and that the Memnonium is separated from the Temples at Medeenet Haboo and Old Kurneh, by intervals of about one mile.

Before I proceed to describe any of the ruined Temples of Thebes, I must beg your particular attention, while I explain a few technical terms, which I shall have occasion to use. First, the term "Dromos," signifies a street or avenue, leading up to a temple, between two lines of statues. These statues are most frequently recumbent lions, with human heads, called sphinxes; or, similar figures, with rams' heads, called ciro-sphinxes; but, sometimes, they are human figures, in a seated posture. Second, the term "propylon," means a gateway, with its two flanking towers, which are always of one general form, broad at the base, and tapering upwards, on the sides. It would be more correct to apply the term to each flanking tower, but it is customary to designate the combined structure by that name. Third, when the gateway has no side towers, it is called a "pylon," instead of a propylon.

You must, also, understand that an Egyptian temple had nothing of the character of a church. It was not a place for public worship, but it was an edifice dedicated to a single divinity, or to a group of divinities; and in which sacrifices were offered. Some

of the temples were called temple palaces, because they comprised chambers for the residence of the King, who was the head of the Priesthood; and it does not appear that there were any royal palaces, which were not also temples, a circumstance which exhibits the intimate connexion between the religion of the country, and the kingly office.

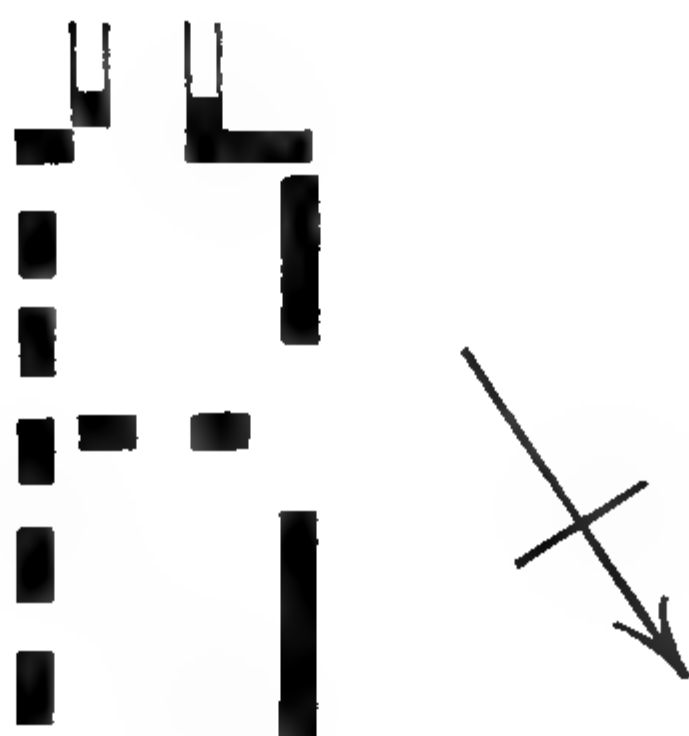
The first Theban Temple, that claims our attention, is that of Luxor, which stands sideways to the Nile, and very near to its bank. This temple presents to the river, a magnificent colonnade, the pillars of which are, unfortunately, much buried in sand. But, to obtain a proper conception of the building, we must go to its north end, which looks down the river, towards the ruins of Karnak. There, we find a propylon, and on each side of the entrance, there is a colossal sitting figure, in red syenite, of Rameses, the Great. Outside of these two figures, there formerly stood, two tall obelisks of the same red syenite, one of which still remains, but the other was taken away by the French, and erected in the Place de la Concorde, at Paris, where it now stands. The temple embraces two great courts, separated by a pylon, and terminating at the south end, in a sanctuary. It is a very grand edifice, but is seen under great disadvantage, being half buried in sand, and closely surrounded by

the wretched hovels of the villagers, which not only crowd up against it but actually penetrate into the interior. Of the Dromos, nothing is now to be seen in immediate connection with the Temple, but the Temple had a very grand Dromos, not belonging separately to itself, but common to it and the Temple at Karnak. Although the distance is a mile and a half, a continuous street or avenue of gigantic ciro-sphinxes extended the whole way from Luxor to Karnak. This great causeway, which appears to have been flagged with massive slabs, throughout its length, is now reduced, not merely to a wreck, but to a remnant. At Luxor, it is only indicated by fragments of the ram-headed sphinxes, found amongst the rubbish. As you approach Karnak, it becomes, by degrees, very clearly defined; yet, even there, the figures of the ciro-sphinxes, though still in situ, are so mutilated as to be objects of interest, rather than of grandeur or beauty. It is not difficult, however, to form a just conception of this mighty Dromos, in its original state; and when you do so, you begin to appreciate what ancient Thebes was, in the age of its glory.

Having arrived at the Great Temple of Karnak, I found myself in the midst of the most imposing ruins I had ever seen. For extent, and massive grandeur, there is nothing equal to them in the world.

The space they cover is fully a mile-and-a-half in circumference, and so enormous are the blocks of stone employed, and so numerous are the colossal monolith figures and obelisks, that they look like relics of an age of Titans. The main building is a vast assemblage of propylons, courts and halls, arranged in the form of a T, having its stem pointed to Luxor, and its head at right angles to the Nile. The head we may call the transept, and the stem the nave. The transept and nave are believed to have been separate temples, but I do not regard this as at all certain. The transept is the most important part of the building, and, though terribly ruined, is more entire than the nave, of which a great part is almost obliterated. The best course is to commence an inspection of the ruins at the west end of the transept, or that nearest to the Nile.

And now, let me ask you to consider yourselves assembled in front of this west end of the transept, at the point marked A on the plan, and please to consider me the guide, appointed to conduct you rapidly over the ruins. My description shall not be more hackneyed than necessary, and, as to backsheesh, I shall leave that to your discretion ; asking none for myself, but only pleading in favour of any charitable object that each of you may regard as most worthy of your benevolence.



PLAN OF GREAT TEMPLE OF KARNAK

In the first place, observe that you are standing on a Dromos, leading up to the principal entrance, not from the direction of Luxor, but from that of the Nile, which is about half-a-mile distant. On each side of the Dromos, you see the poor dilapidated ram-headed sphinxes, looking across the way, each at its *vis-a-vis*. I should scarcely say "looking," for most of them have lost their heads. Turning towards the Nile, you see no pylon, or other indication of a commencement of the Dromos, which may safely be assumed to have extended to the river, and terminated at a grand landing-place, on its bank. And now, direct your view back again, to the Temple. You see before you, a great propylon, having one wing, or tower, nearly entire, and the other very much ruined. It does not look so large as it ought to do, for want of objects of comparison. A lion in the desert, only looks big with a jackal beside him; but here everything is on the scale of the lion, and nothing on that of the jackal. Its width, however, from outside to outside, is three-hundred-and-seventy feet, and its height, one-hundred-and-forty feet. You will appreciate these dimensions, when I tell you, that the width is nearly five times that of Regent Street, in London, and the height about three times that of the houses, on either side of that street. On each side of the entrance,

and a little in advance of it, are the remains of two colossal figures, which, in point of size, were fitting guardians for such a portal. The entrance is a flat-topped passage, forty or fifty feet in height, once bridged across with enormous stones. Having passed this entrance, you stand in the first great court of the temple, which is three-hundred-and-sixty feet square ; and, on each side, you see a corridor, the massive roof of which, is supported by columns, fifty feet high. An avenue of columns, originally passed through the centre, but of these only one now remains. On the right, there is a small temple, embodied in the main structure, and forming a sort of chapel temple. Advancing through the court we approach the grand hall of columns, which is entered through a second propylon, almost as large as the first, but more dilapidated. The great statue, in red syenite, which stands in front of this second propylon, and on one side of the entrance, represents Rameses III., and is the duplicate of another, which formerly stood in a corresponding position, on the opposite side of the entrance.

As you pass this second portal, the enormous size of the headstones is to be noticed. They are nearly forty-two feet long. If any one of these were laid down in Pall Mall, it would reach across from one

flag-way to the other, and form a barricade, which could not be climbed without ladders. We now find ourselves in the Grand Hall of Columns, the greatest and most impressive part of the ruins of Karnak. Its area, is nearly equal to that of Eldon Square, in Newcastle, and it contains no less than one-hundred-and-forty columns. The height, to the roof, under the centre avenue of pillars, is sixty-two feet, and, at each side of the avenue, it is forty-three feet, so that the difference of height, afforded the means of getting vertical side lights on each side of the avenue, near the top, like clerestory windows. All the pillars run up to the roof, and are, therefore, sixty-two feet high in the centre, and forty-three at the sides. The circumference of the centre pillars, is thirty-six feet, and of the others, twenty-eight feet. The roof, consists of enormous stones, stretching across the spaces between the columns, and closely fitted, but most of them have been thrown down. The weight of these stones cannot be much short of fifty tons each. The maze of pillars, renders the side walls scarcely discernible, and it is easy to imagine that when the roof was entire, and the light dimly admitted by the side lights at the top, the hall would wear the aspect of indefinite size, which, combined with the prodigious



massiveness of its columns, would impart to it an air of mystery and awfulness, which it was, doubtless, the intention of the builders to produce. Even in its ruins, and as seen in the full light of day, it excites those feelings in a considerable degree, but much more so, as seen by moonlight. And, now, having walked through the centre avenue of this hall, we come to another dilapidated propylon, through which we pass, and then we enter an open space, in which are placed two beautiful obelisks of red syenite, in single blocks, one standing, and the other overturned. A fourth propylon now stands before us, leading to another court, surrounded by statuesque columns, representing, in the upper part, a half figure of the God Osiris. In this court, there is another pair of beautiful obelisks, of the same red syenite. One of these has been overturned, but the other still stands erect, ninety-two feet high. Its surface is perfectly untouched by time, although, it belongs to the age of Thothmes I. three thousand five hundred years ago. The hieroglyphic inscription upon it, records, amongst other things, that this towering monolith, which must weigh nearly three hundred tons, was brought from the quarries at Syene, and erected in its place in the short period of seven months. The distance from Syene, I may observe, is

one hundred and thirty-five miles. Truly, work was more quickly done in those days than now. One more propylon is before us, smaller and more dilapidated than any of the others ; and passing it, we arrive at the sanctuary, which is in a ruinous state ; but you see that it has been wholly built of red syentie, and covered with finely carved hieroglyphics. There it is, a place once so sacred, that none but Pharaohs and Pontiff Priests, could enter—now open to the vulgar gaze, and choked with ruin. This ruined sanctuary does not belong to the earliest period of the Temple, but the original one occupied an adjoining site, and is still indicated by a group of columns, far older in appearance than any others, and bearing the oval of Osirtasen I. He was one of the greatest of Egypt's Kings ; and lived, according to Bunsen, four thousand six hundred years ago ; and, according to Mariette, four thousand nine hundred years ago. Beyond this, you see another hall of columns, of an earlier date than the great hall through which you have passed, and of much smaller dimensions. Connected with this hall of columns, is the celebrated hall of ancestors (so called, from its having contained, on its walls, sculptured figures and inscriptions, representing Thothmes III., who was the ninth king before Rameses the Great, sacrificing to

sixty-one of his royal predecessors. These mural sculptures are now, I believe, in the Louvre, and are regarded as most important contributions to the early chronology of Egypt.

We have now completed our hasty survey, of the transept portion of the building, and we must, next, take a hasty glance at the nave, which is much older than the transept. To do this, we must retrace our steps to the centre of the grand hall of columns, and then, turning to the left, clamber over a mass of ruin, consisting of large blocks of dressed stone, mixed with rubbish. Having done so, we come upon the area of another great court, which had corridors, propylons, and colossal figures, in the same style as those we have seen, but of which very little now remains. After this, we enter another court, much more defined than the last, and containing the remains of Colossi, made of cream-coloured marble. There are also within the area of the ruins, mutilated or fragmentary remains of a great number of other statues and sphinxes, all of a colossal size, most of which are of syenite, both red and black, but some are of marble.

Quitting the transept, we proceed to another large Temple, lying near to it, on the side next the Nile. This Temple was founded by Amunoph III., who was the fifth in succession before Rameses the

Great. It bears evidence of great original splendour, but, it is so ruinous, that it is scarcely possible to describe it. Connected with it, there is a very fine Pylon, which appears to have been erected by Rameses the Great, but the sculptures upon it have been added at a much later date.

The remains of other smaller temples and monuments also occur within the pale of the Karnak ruins. The latest of these come down to the Ptolemies, or successors of Alexander the Great, so that the erection of the buildings, now in ruin, at Karnak, must have extended over a period at least as great as from the commencement of the Christian Era, up to the present time. By far the greater part of the buildings date, however, from the reigns of Sethos I., and his son and successor, Rameses the Great. Both these Pharaohs were great conquerors; and, in their reigns, Egypt attained the summit of its wealth and glory. The conquests of Rameses the Great rival those of Alexander the Great; and, there can be no doubt, that vast numbers of captives, and an enormous amount of treasure, were swept out of Asia, both by him and his father Sethos, and became available for the construction, not only of vast monuments, at Karnak, but also of other great Temples and works,

which remain to be noticed, on the western side of the river.

Some of the ruins at Karnak are undergoing decay, from natural causes, more rapidly than any other monuments in Egypt. This is owing to the Nile water percolating through the sand, and reaching the foundations, at the time of inundation. Many columns, are, from this cause, leaning over to one side, and will inevitably fall by the continued sapping of the foundations.

Amongst the numerous historical sculptures which adorn the walls of the Great Temple of Karnak, peculiar interest attaches to those which relate to the expedition of Sheshonk (the Shishak of the Bible) against Judea. The passage in the Bible relating to this expedition occurs in the 2nd Book of Chronicles, chap. 12, and is as follows:—"And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass that in the fifth year of King Rehoboam, Shishak, King of Egypt, came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots and threescore thousand horsemen; and the people were without number that came with him out of Egypt; the Lubins, the Sukkiims, and the Ethio-



JUDAH MELEK

pians. And he took the fenced cities which pertained to Judah, and came to Jerusalem." The fenced cities referred to in this quotation, are indicated in the sculpture by one-hundred-and-fifty battlemented towers, with a head looking over the top of each, and the hieroglyphic inscription describes them as the towns taken by the king. One of these sculptures is exhibited in the diagram before you, and the hieroglyphics upon it express the name, "Judah Melek." It was at one time supposed that the head was intended for a portrait of the King of Judah, but the name and figure are now regarded merely as expressing one of the captured cities. The sculptures also represent a host of captives, whose Jewish physiognomy is instantly recognised. Looking upon a cotemporary picture, of events recorded as having occurred two thousand eight hundred years ago, produces a sense of verification, which is seldom experienced in the perusal of ancient historical narrative.

I visited the ruins of Karnak, three times, twice by day, and once by moonlight. The ruins are, in many parts, so tumbled about, that it is difficult, without repeated visits, to get an idea of the original arrangement. In fact, a plan affords a better conception of the topography than is generally attained by a single visit. The pictorial effect

of the ruins is much finer by the light of the full-moon, than by that of the sun ; but, if any of my hearers should ever have an opportunity of visiting Karnak, by moonlight, let me tell them, to beware of the dogs. It is, in fact, absolutely necessary to go in company, for defence against these animals ; and, if any of you should return from such an expedition, without having applied other names than proper names to these troublesome brutes, I will readily acknowledge his command of temper, to be greatly superior to my own.

You will probably, by this time, have been asking yourselves what could be the purpose of all the propylons, courts, and halls, which I have been describing, seeing that they were mere adjuncts to the purely religious part of the Temple ? I believe the answer to be, that they were chiefly intended to give scenic effect to grand national ceremonies. The propylons, so often repeated, would serve as triumphal arches, and the courts would be admirably adapted for places of assembly. The Great Hall was, probably, the reception-room of the king, to which, we may suppose, none were admitted but the grandees of the Empire. I can imagine nothing more flattering to the national pride, or more harmonious with the popular sentiment than the association of great tri-

umphal processions, with these awe-inspiring edifices, rendered doubly impressive by the mystery derived from the offices of the priesthood, of which the king, himself, was the chief.

Although, the city of Thebes stood almost entirely on the Eastern, or Arabian side of the Nile, there are no other monuments than those of Luxor and Karnak to be found on that side. We must next, therefore, cross to the Western bank.

Recommencing our survey of temples, which we must pursue as rapidly as possible, we will start at a point, almost exactly opposite Karnak, where stands another temple, built by Sethos and his son Rameses, and now called the temple of Kurneh. It is small in comparison with the buildings at Luxor and Karnak; and though it contains objects of interest, we had better economize time by passing on to the Temple which occurs next in order, being the celebrated Memnonium, built exclusively by Rameses the Gréat.

This remarkable building is only inferior in grandeur to the Great Temple of Karnak, to which, however, it is superior in beauty. In general arrangement, it presents the same succession of courts and halls, which are to be seen at Karnak. A Dromos of sphinxes led up to the entrance; but has almost totally disappeared. The grand Propylon, through

which we enter, is much dilapidated, and the court beyond, once so beautiful and majestic, exhibits a fearful amount of devastation, wantonly and viciously committed in later days, by conquering armies. In this court is yet to be seen, the remains of the most wonderful object to be found in this city of wonders; the colossal statue of Rameses the Great, seated on his throne. It was carved out of a single block, of the beautiful, and extremely hard, red syenite, which was so commonly used for such purposes, and you will judge of its size, when I tell you, that the weight of the figure, as finished, was eight hundred and eighty-seven tons; while, that of the block out of which it was cut, must have been fully half as much more. Imagine this statue, which was sixty feet in height, to be placed in the centre of Belgrave Square. Though a seated figure, it would look over the tops of all the surrounding houses. Think of this, and bear in mind, that it was sculptured out of one block of syenite! The pieces, or the greater part of them, are still lying in huge blocks as they fell from the engines of destruction used against it. One sees that it has been a beautifully finished statue, and the pieces are now as smooth and polished as on the day of its erection. To bring such a block of stone from a distance of one-hundred-and-thirty-five miles, was a feat which would

daunt the courage of a modern engineer, although aided by powers and appliances unknown to the ancient Egyptians; while, the sculpturing of such a mass of adamantine material, into a human figure, would, at the present time, be regarded as a scarcely less formidable undertaking.

Passing through a second court, full of grand remains, both statuesque and architectural, we enter the Great Hall, which, like that of Karnak, contains columns supporting a roof composed of enormous stones. This hall is of much smaller dimensions than the one at Karnak, but its columns are superior in elegance and beauty of proportion. Much of the colouring remains, and one sees that the underside of the roof has been of cerulean blue, spangled with gilded stars. Beyond this hall are several chambers, one of which is remarkable for its astronomical ceiling, proving that science was not neglected in the reign of this monarch; nor, indeed, was literature; for we learn from ancient writers, that the buildings of this Temple comprised a college and a library, over the doorway of which was the well known inscription:—"The Medicine of the Mind."

Proceeding on our route, along the strip of desert, which lies between the fertile land on the left, and the precipitous mountain on the right, we

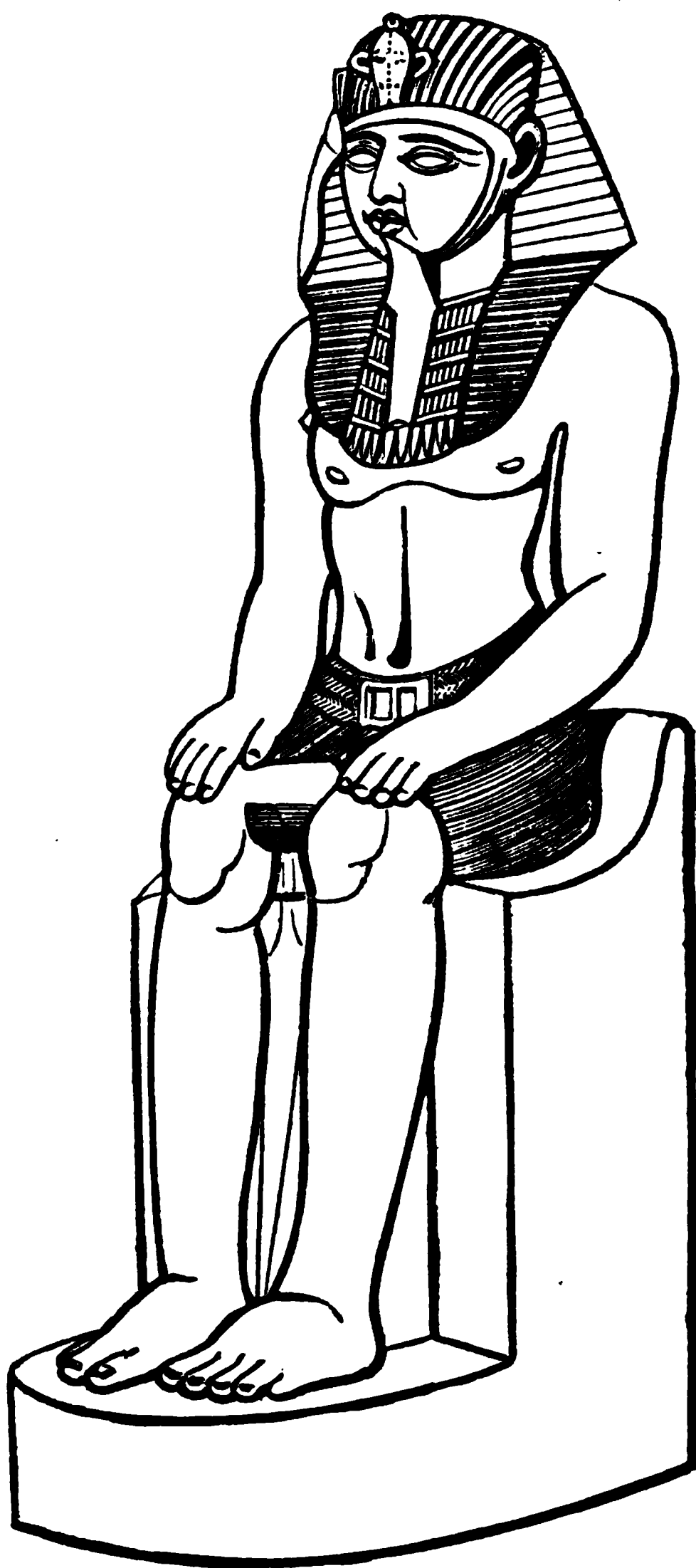
come to the ruins of a Temple, built by Amunoph III., who was the sixth king before Rameses the Great. The distance of this Temple from the Memnomium, is about half-a-mile, and so many remains of colossal figures and architectural objects are seen on the way, as to raise a strong presumption that the two Temples were originally connected by a splendid avenue or Dromos, flanked by statues. The Temple of Amunoph III. is utterly prostrate; but the remains of its foundations, and of its columns and statues, prove it to have been one of the grandest monuments of Thebes. The principal approach to this Temple appears to have been across the valley from the direction of Luxor. The Dromos is indicated by the remains of a double row of enormous figures, two of which are still nearly entire, and constitute those conspicuous monuments, usually called the Colossi of Thebes. These Colossi were both originally monoliths, but one of them has been broken in pieces, and put together again. They are seated figures, fifty feet in height, and are placed on pedestals about six feet high. One of these statues was the well-known musical Memnon, which was said to give a sound every morning, at the rising of the sun. They are dreadfully mutilated, but their general form is preserved. The material of these statues is a hard

siliceous stone which has none of the beauty of syenite.

The only other Theban Temple, which it is important to mention, is that of Rameses III., at the village of Medeenet Haboo. This Rameses was the grandson of Rameses the Great, and was also distinguished by a reign which, according to the ideas of that age, must be regarded as a glorious one. The Temple derives peculiar interest from the circumstance of its distinctly embracing a royal palace, the chief residence of its founder, and probably of many succeeding Pharaohs. Some of the chambers of the palace are in fair preservation. They are not of large dimensions, and the admission of sun light being very restricted, they are darker than English taste would approve. The walls are most elaborately decorated with hieroglyphics; some of which, representing the private life of the King, are extremely curious. You see him, attended by his ladies; some presenting him with flowers, and some fanning him; but all standing, while he alone is seated. The temple part of the building is in the usual style, and very fine. The columns are unsurpassed in beauty by any in Egypt, and the walls are embellished with an unusual profusion of hieroglyphics. The Temple, like all the other great Temples of Thebes, is dedicated to the

Egyptian god, Amun-ra, called by the Greeks Jupiter Ammon. Rameses and Amun-ra seem from the hieroglyphics, to be great friends. Rameses is represented offering gifts and prisoners to the God, who shows his appreciation by saying: "Go, my chosen, make war on foreign nations, besiege their forts, and carry off their people to live as captives." In another case, on a gateway of red syenite, an inscription is cut, which is translated as follows:—"Rameses made these buildings for his father, Amun-ra, and erected for him this fine gateway of good blocks of hard stone; the door itself is of wood embellished with plates of pure gold, Amun-ra rejoicing to behold it." The battle scenes, on the walls, are exceedingly spirited. Prisoners and trophies are also shown, brought after the battles to the king, and great heaps of hands, severed from the slain, are being counted by one officer, and noted down by another. All these mural sculptures, together with the ceilings and columns of the corridors, have been gorgeously coloured, and so durable have been the pigments, that even yet they are far from obliterated.

The monolith statues, which adorned the Theban Temples, are not more surprising for their size, than for their number. Any one of these giant figures



A TYPICAL FIGURE

would have been a wonder, if found alone ; but, it may be truly said of them, "their name is legion." One sees remnants of them everywhere. They were used both inside and outside of the Temples ; and not only in immediate connection with them, but in forming long lines of approach. Now, when we consider that the enormous blocks from which these figures were sculptured were all brought from a distance of about one-hundred-and-thirty miles, and that the material was generally of the hardest description that has ever been used in statuary, we see an aggregate amount of labour, represented in the formation and erection of these statues, which is perfectly astounding. The human figure is almost always represented in a sitting posture, with the arms resting on the thighs. As the statues, taken from the tombs, are far more freely treated, it is highly probable that the sculptors of the Temple monuments were restricted in the exercise of their art, by conventional rules, similar to those by which hieroglyphical representations of objects were undoubtedly governed. But, although the attitude of the figures is stiff, it is precisely that which would be chosen for solidity and endurance. And although we observe a want of variety in the pose and expression, which looks like poverty of design, yet, the idea of unchangeable dignity, which pervades each indivi-

dual statue, is greatly emphasized by unvarying repetition.

Near to the Temple of Medeenet Haboo, are the remains of the sacred lake of Thebes, across which the bodies of the dead had to be conveyed, before they were qualified for sepulture in the vast necropolis which lies at the base of the rugged hills, forming the background of the temples on the western side of the river. The lake covered an area of about 500 acres; and its embankments are still distinctly traceable. Like Lake Moeris, it probably served the purpose of water supply, as well as of funeral observances. In ancient Egypt, every necropolis had its sacred lake, and before the embalmed body was allowed to pass, it had to undergo a trial before a sort of jury, whose office it was to hear any accusation that might be brought against the deceased. If any serious charge was substantiated against him, the mummy was refused a passage, and thereby excluded from interment, the consequence of which was supposed to be, that the departed soul underwent a long series of degrading transmigrations, before it could be passed to final judgment. Even the bodies of the kings were subjected to this ordeal; although we may suppose that in their case, influence, too strong for a jury, would be exercised in their favour. After passing the sacred lake of Thebes, the bodies of

the Pharaohs were conveyed to a necropolis of their own, that is to say, to the valley of the tombs of the kings. This valley may be reached either by a gorge through the mountain chain, or by a path across the ridge. In visiting the place, we went by the mountain path, and returned by the gorge. The ascent of the mountain on one side, and its descent on the other, are both exceedingly steep, and cliffs of great height occur on both sides. Nothing can be more solemn than the descent into this valley of death. So sternly desolate is the scene, that the visitor might imagine himself in one of those lifeless, waterless valleys, which our telescopes reveal to us as characterising the surface of the moon; nothing is to be seen but yellow rocks, and yellow sand, reflecting the fierce rays of the sun, and presenting the same colour, and the same shining surface, that the moon presents to our view. Dark shadows are formed by the vertical rocks, and still darker shadows mark the entrances to the tombs. In every case, these tombs have been ransacked, and where the mummified bodies have escaped destruction, they have been carried off as curiosities, an indignity which the great Ramesean monarchs would have regarded as worse than annihilation. I entered several of these royal sepulchres, but it will be sufficient to notice the one which has

been best preserved. It is the tomb of Sethos, father of Rameses the Great. It had been broken into at an early period, but afterwards walled up, and so preserved from further desecration until discovered by Belzoni, who, led by the hollow sound of the wall, found a point where the passage had been closed. By removing the stones, he gained admission into a succession of chambers and halls, as fresh and as perfect, in their hieroglyphic decorations, as on the day when the body of Sethos was carried to its resting place. On entering this tomb, you commence by descending a staircase ; then you go along a passage to another descending staircase ; after which a horizontal gallery leads to a series of chambers supported by pillars. The largest of these chambers is about 30 feet long, and nearly 20 wide, and in the centre there stood an alabaster sarcophagus, which is now in the Soane museum in London. The whole of the walls and pillars are covered with highly coloured hieroglyphics, except in one chamber where the decorations are left unfinished. In this chamber the hieroglyphics have been merely sketched in red by a draughtsman, and have then been corrected in black by the master artist, and in that state left for the chisel of the sculptor ; but the death of the king or some other cause seems to have prevented their completion.

The hieroglyphics sculptured in the royal tombs, and also in those of the general necropolis of Thebes, have thrown much light upon the manners and customs of the people, and the state of the arts in ancient Egypt. Amongst other things we see the practices of great people in entertaining guests. The grandees went a visiting in a palanquin, or drove in a chariot with running footmen both before and behind. The dinner consisted of beef, geese, fish, game, vegetables, and so forth. The guests sat upon chairs at separate tables, in groups of three or four at each table, and they ate with their fingers as at present. Flowers and fruit were always used on these occasions, and music and dancing invariably formed part of the entertainment. Both wine and beer were manufactured in the country and freely used. In fact both men and women are sometimes represented as being what is commonly called "the worse of drink." Parks and gardens, which are scarcely known in Egypt at the present day, are shown to have been quite common in ancient times. The houses of the wealthy were luxuriously furnished with tables, chairs, Ottomans, vases, and various articles of what Mrs. Malaprop calls "bigotry and virtue." The ladies went unveiled, and were not subject to hareem seclusion. They spent their time much as ladies do in England—in household

duties, visiting, and walking in gardens. The wife was treated as the lady of the house and her husband's equal. Gentlemen were fond of field sports, as appears from the hunting and fishing scenes which are frequently depicted. The servants were partly free Egyptians, and partly slaves. All the processes of husbandry are also represented, and we see that their mode of irrigating and tilling the land, was the same as at present. The general food of the people was of the same simple description as now. Throughout all classes great respect appears to have been shown to old age. In short, by an examination of the pictorial hieroglyphics on the walls of the tombs at Thebes and elsewhere, a very complete idea may be formed of how the people lived and spent their time. It is an especially interesting fact that in the oldest existing hieroglyphics, inkstands and writing materials are represented, showing that the art of writing was antecedent to the earliest period of which there is any monumental record.

In connexion with the subject of tombs, a brief account of the religious faith of the Egyptians, in regard to death and immortality, will probably be interesting. They had a sacred volume called the Book of the Dead, of which several entire copies on papyrus are still in existence. It consists partly of a ritual for

interment, but is chiefly a code of instructions for the guidance of the departed spirit in its passage through Hades. By means of the mystical observances it enjoins, the spirit was to find its way through many difficulties, into the presence of Osiris, the judge of the dead. Here his heart would be weighed in a balance, against a certain standard called the Feather of Truth, and he would be called upon to make solemn denial of having committed any of a long list of sins comprising every conceivable offence against morality. We are told that demons awaited to carry him off to punishment, if the balance decided against him, and, considering the stringency of the declaration of innocence, it is difficult to conceive how any other result could ever happen. Inasmuch, however, as Osiris is often called the justifier, as well as the judge, and as we are informed that there was a state of reward, as well as of punishment, we must infer that he exercised his function with clemency as well as justice. Except that this extraordinary book contains a very wholesome code of morality, enforced by the doctrine of a future state, it has not much to recommend it. It is a strange collection of prayers, spells, and charms, to be used by the deceased, and bears no sort of comparison with the sacred volume of the Jews, which commends itself to human nature by its noble simplicity, its

warm glow of human passion and emotion, as well as by its poetic imagery based on natural objects. The Book of the Dead is of great antiquity. Quotations from it have been found on some of the oldest mummy cases, and it probably belongs to the prehistoric period.

The Egyptians were worshippers of animal life in nearly all its forms. They were fond of animals, skilled in their domestication, and observant of their habits. In the instincts of animals they saw emblems of various deities, and we may assume that in honouring the emblem, the Egyptians intended to honour the associated god. Amongst birds, the sacred Ibis was a special object of veneration, and the tombs of Thebes and Memphis abound with the embalmed bodies of these birds. I brought one of these Ibis mummies from the Necropolis of Thebes, and gave it to my friend Mr. John Hancock, who skilfully separated the bones, and set them up as a perfect skeleton, and here it stands upon the table, an Ibis of 3000 years ago. Here, also, is the cloth which formed its outer wrapping, and which remains as sound and as fresh as the day it was made. Mr. Hancock, judging from the state of the claws of this Ibis, pronounces it to have been a tame bird, so that we may infer that it was in the domestic, rather than the wild, state, that the Ibis was worshipped. Cuvier arrived at the same conclusion from finding, in a mum-

mied Ibis, a wing bone which had been broken and set.

Even insect life participated in the honour of Egyptian worship, and the scarab, or common beetle of the country, was, in this way, especially favoured. We may easily suppose the scarab was too small a thing to embalm, and therefore we do not, so far as I am aware, find it in the mummy state, but it is found in great abundance, carved in all kinds of hard material, and also made of glass. Many of these, I dare say, are made in Birmingham, to be brought back to England by unwary travellers, as genuine antiques, but still the number of really ancient scarabs found in the tombs, and in the debris, of Egyptian cities, is very great. The living scarab is a more interesting little creature than most of you would suppose, and it is not difficult to discover the reason why the Egyptians paid it so much honour. At a certain season of the year it comes to the edge of the Nile to lay its eggs. These it envelopes in a ball of clay, which it rolls all the way to the desert, and there buries in the sand, so that the vivifying action of the sun's rays may develop the contents of the ball into living scarabs. The beetle was held to be emblematic of the sun ; firstly, because of the globular form of the matrix which it rolled to the desert ; and, secondly, because of the developing effects, exercised by the sun's

rays, upon the eggs. Moreover, the creatures thus brought to life from the buried state were regarded as rising from a tomb; and hence, the scarab became connected with the idea of resurrection. Now, observe that the sun was not only worshipped *per se* by the Egyptians, but was regarded as the chief manifestation of their Jupiter, the king of gods, whom they called "Amun." The word "Ra," which we find used as an affix to "Amun," means the sun; and the compound "Amun-ra" may be translated as Jupiter manifest in the sun. Thus the beetle became mixed up with religious belief, and the hopes of a future life. It would, therefore, become an emblem of faith, and, as such, we can easily understand its being associated, both with the affairs of life, and the solemnities of the tomb.

Ancient writers inform us that the laws of Egypt were good. Life and property were singularly secure. Murder was punished with death, whether the person killed was a free man or a slave : but otherwise capital punishment was sparingly inflicted. All minor offences were visited by the cheap and salutary punishment of a thrashing, proportionate to the magnitude of the offence. Beyond this, torture was unknown. Considering the state of the world at that time, the Egyptians were not a cruel race. Unlike their neighbours, the Assyrians and Phœnicians, they acknowledged no

gods that demanded human sacrifices : and unlike the Romans in after ages, they took no pleasure in such bloody and atrocious scenes as were enacted in the amphitheatres.

The people were divided into three castes, consisting of the priesthood, the military class, and the working class. Every man's occupation was hereditary. He was allowed no choice, and had simply to follow the business of his father. The whole of the land belonged to the king, the priests, and the military caste : the king holding a third, and the remaining two-thirds being equally divided between the priesthood and the military class. Neither priests nor soldiers were precluded from cultivating their own land, but, as a rule, the land was let, as it is in England, to farmers. The priests were of various grades, the high dignitaries being next in rank to the king. The ministers of state and the judges of the land were all of the priestly class. The king enacted laws by their advice. The priests were enjoined to live simple and virtuous lives, and were reputed to do so. Truth and justice were held up as cardinal virtues, and great care was exercised in appointing the thirty judges who were entrusted with the administration of the law.

The authentic history of this extraordinary people commences with the reign of Menes, who was the

founder of the consolidated empire. Egypt, before that time, appears to have been divided into separate states, and Menes was the sovereign who realized the Bismarckian policy of creating a national unity. When Bunsen's great critical work on Egypt's place in history, appeared, he startled the world by assigning to the reign of Menes an antiquity of at least 5,500 years; and M. Mariette, who has had the advantage of many recent discoveries unknown to Bunsen, places it more than 1,000 years further back still. Whatever the true date may be, it is clear from the state of civilization at the earliest period of Egyptian history, that the beginning of the nation was long anterior to the commencement of its history. The ancient civilization of the country shows no diminution, as we trace it backwards towards the reign of Menes. It is like the Nile, which gets no smaller, as we follow it to the limit of Upper Egypt; and the supposition that a highly civilised race started suddenly into existence, on the confines of history, is just as incredible as the foolish story told to Herodotus, of the Nile bursting from the earth, a fully developed river, on the frontier of Egypt. The fountain head of the river, and the cradle of the race, are alike remote and obscure, though both may be conjectured with approximate certainty. We may leave the origin of the river to be determined by explorers; that

of the race must be sought in the affinities of their language, their mythology, their mental peculiarities, and their physical appearance.

It is universally admitted that the Egyptians were not of African origin, and the only alternative is, that they came from Asia. They may have acquired African blood by intermixture, but the main stock must have been Asiatic. Syria and Arabia being the adjoining countries, are looked to, in the first instance, as the possible regions from which the Egyptians might have migrated into the valley of the Nile, but neither in feature, nor in colour, is there any appearance of relationship between the ancient Egyptians, as depicted on the monuments, and the Semitic inhabitants of Syria or Arabia. This in itself might not be conclusive, but the language, religion, and mental attributes, of the Egyptians, were so fundamentally different from those of all Semitic nations, that it is impossible to include the inhabitants of ancient Egypt, and their Asiatic neighbours, in the same family of races. For similar reasons, it is equally inadmissible to class the Egyptians with the Turanian family, of which the Mongols may be taken as the type; or with the Chinese, who seem to belong to no family at all. There remains but one other source from which they could have been derived, and that is the great Aryan family, which,

seated in a central part of Asia, has, at extremely remote periods, thrown off migrations into Europe on the one hand, and into India on the other; and which at a still more remote period, must have sent a stream of population into Egypt. The very meaning of the word "Arya," is, according to Max Muller, "one who tills," showing that the practice of agriculture was the most marked characteristic of the Aryan races; while the Semitic and Turanian families of mankind were essentially nomadic. Hence, we may infer, that we English, being of the Aryan family, are more nearly allied to the ancient Egyptians, than they were to their immediate neighbours, the Hebrews, the Syrians, and the Arabians. Philologists tell us, that while the Coptic, or Egyptian language, has affinities to the Aryan group of languages, it deviates so much from the type, that it is necessary to assume that the departure from the parent stock, took place long before the migrations into Europe and India.

Let us now look downwards on the stream of time, and, starting from the reign of Menes, glance at the landmarks of Egyptian history.

The knowledge we possess of the first eleven dynasties of Egyptian kings is almost limited to names. Tradition, as well as history, is silent as to the occurrence of any very important events between the 1st

and the 12th dynasties, and the probability is, that during that long period, the country pursued the even tenor of its way, under a succession of unaggressive kings, and under a priestly system of government, so repressive of innovation as to prevent any expansion of knowledge and art, but so conservative of the past, as to stereotype the civilization of a remoter antiquity. Most of the Pyramids originated during this long period, the largest one being the work of Cheops, a monarch of the 4th dynasty. I call him Cheops to be in accordance with historians, but his name as revealed by the monuments was Chufu.

The 12th dynasty commenced with the reign of Osirtasen I. He is believed to be the Pharaoh in whose reign Joseph was sold into Egypt. His date in history turns very much upon the question of the length of time the Jews sojourned in Egypt. The Hebrew and Septuagint versions of the Old Testament differ as to the duration of this period, the one making it 400 years, and the other 215. Bunsen argues against either being sufficient to account for a single family expanding into a nation of two and a half millions of people, and contends that there are other reasons for assuming the Jews to have been settled in Egypt for a much longer time even than 400 years. According to this view, Osirtasen must be placed as far

back as 4,500 years, and Mariette considers that even that length of time requires to be somewhat extended.

Osirtasen's reign was marked by the erection of the great obelisk at Heliopolis, to which I have already referred, and which remains perfect to this day. Lake Moëris, and several other great works of utility, including the famous hall of council, called the Labyrinth, are attributed to the Pharaohs of this dynasty; and Egypt never enjoyed greater prosperity than at that period of its history.

Little appears to be known of the 13th and 14th dynasties, but the latter was brought to a close by the invasion of the Hyksos or shepherds, and the establishment of a shepherd dynasty. These conquerors were probably Syrians, a people who lived by tending flocks, and not by agriculture. In Egypt, the shepherd class formed the lowest grade of the people, and was regarded with repugnance. The old Aryan blood, prone to agriculture and averse to nomadic habits, was probably at the root of this antipathy, but whatever the cause, the shepherds in Egypt, had always been treated with contempt, and it would, therefore, be regarded as the depth of degradation to be conquered and ruled by a shepherd nation.

The shepherd kings, however, held their ground

in Egypt for several centuries, although frequently at war with their subjects. At length they were dethroned, and their followers driven out of the country, by Amosis, the first king of the 18th dynasty. With this reign, the period of Egypt's military grandeur commenced, and continued during fourteen successive reigns, culminating in that of Rameses the Great. During this period, the Egyptian dominions were greatly extended, and the arms of Egypt were carried far into Asia, whence vast treasures and great multitudes of prisoners were conveyed into Egypt. Rameses the Great pushed his conquests beyond the Euphrates and the Tigris, and laid many nations under tribute to Egypt. He was the Sesostris of the Greeks, and, in his reign, Thebes attained its greatest magnificence. Rameses was succeeded by his son Menephtah, in whose reign the Exodus of the Jews is believed to have taken place. He was followed by Rameses III., the last of the Pharaohs distinguished as a conqueror. Between Rameses III. and Sheshonk I., a period of three centuries elapsed, leaving nothing particular to be noticed. Sheshonk overran Palestine, and sacked Jerusalem, but soon after this time the rising power of Assyria began to check that of Egypt, and a long series of wars commenced between the two countries. In the struggles

between these belligerents, Palestine, from its intermediate position, was continually involved. Before the battle was fully fought out between Egypt and Assyria, the Babylonian power arose and overwhelmed them both, with Palestine as well. But although the Babylonians, under Nebuchadnezzar, gained great victories over the Egyptians, they did not take possession of the country. The Babylonians soon lost their supremacy, for within half a century after their invasion of Egypt, they were utterly crushed by the Persians under Cyrus. The fall of Babylon was quickly followed by a triumphant invasion of Egypt by the Persians, under Cambyses, the son of Cyrus. This invasion was most disastrous to the monuments of Egypt. Cambyses, himself, was a man of savage nature, and his army was derived from Asiatic nations which, in previous times had suffered from the frequent incursions and spoliations of the Egyptians. It is, therefore, not surprising that the monuments of Egypt, and especially those of Thebes which had been chiefly created by the spoils of Asia, should have suffered at the hands of the conquerors. Egypt was held by the Persians for about two centuries, at the end of which period Alexander the Great overthrew the Persian Empire, and took possession of Egypt, which, down to the commencement

of the Christian era, was ruled by his successors the Ptolemies. After that, Egypt became a Roman Province.

Although we may readily believe the Persians did their best to destroy the temples of Thebes, the solidity of those edifices was too great to permit of their entire demolition, and they might have remained to this day in a state of fair preservation, had it not been for a revolt of Upper Egypt against the rule of Ptolemy Lathyrus. In consequence of this rebellion, Thebes was besieged, and, after a resistance of three years, was taken. The conqueror was so exasperated at its protracted defence, that he used his utmost power to obliterate the city and its temples, and it is to his vandalism that the present ruin of the monuments is chiefly to be ascribed.

LECTURE IV.

HAVING now dealt with Thebes, and given you a modicum of manners and customs, and another of history, I shall resume my voyage up the Nile.

The first day's steaming up the river from Thebes, brought us to the village of Edfoo, where there is a temple bearing that name, which we visited next morning. This temple having been built after the expulsion of the Persians, was not involved in the destructive acts of those invaders, and it consequently remains almost entire. It is built upon the usual model of the more ancient temples, embracing propylons, courts, halls, and a sanctuary, but its dimensions, though large, are far inferior to those of most of the Theban temples. Its style is more florid than that of the older temples, and although very beautiful, it is

deficient in that stern, bold character which is so impressive in the older ruins of Luxor and Karnak. It indicates in fact an infusion of the Greek taste and sentiment, into the sombre, mystical architecture of the old Egyptians; and considering that it was built under the rule of the Ptolemies, the wonder is that it does not bear the impress of Grecian art in a still stronger degree. The temple, until lately, was nearly buried in sand and rubbish, but this has been all cleared away at the expense of the Khedive, by Mariette Bey, the conservator of the ancient monuments; and it is now accessible in every part. It would always be desirable, where practicable, to visit Edfoo before Karnak, because the temple of Edfoo, from its entirety, conveys to the mind a clear idea of the typical form of Egyptian temples, and thus enables the imagination the more easily to supply the parts which are wanting in the ruined edifices at Thebes. It is a striking fact that the interval of time between the earliest buildings at Karnak, and the Temple of Edfoo, is about equal to that between the date of Edfoo and the present day; yet the change in the architectural types of Egypt during that long period was exceedingly small.

Continuing our voyage, the valley of the Nile becomes gradually narrower, until at Silsilis we have low rocky hills on both sides, up to the river edge. Here

are the great quarries of sandstone from which nearly all the temples of upper Egypt were built. The enormous extent of these quarries conveys a forcible impression of the aggregate magnitude of the ancient buildings. As the gap through which the Nile flows at Silsilis is almost certainly the result of the erosive action of the river, we may assume that there was a cataract here at a remote period. Indeed there is evidence of this in the fact, that above Silsilis, where the valley again opens out, the alluvial deposit is found at two levels, the one corresponding with the present inundation of the Nile, and the other forming a terrace upwards of 20 feet higher. Not a drop of Nile water ever reaches the upper level except by being lifted, and this renders the irrigation of the higher ground a very difficult and laborious operation. As I have not yet spoken of the annual inundation of the Nile, and of the native appliances for irrigating the land when the river has receded, I may now proceed to do so.

Herodotus has justly said that Egypt is the gift of the Nile. Without the Nile, Egypt would be a scorched and lifeless desert; but with the Nile, it is a land of unmatched fertility. Every year the Nile comes down in flood from the region of tropical rain, charged with fertilizing matter, which it spreads over the surface of its valley, and then it retires to its bed

to enable man to utilize the rich deposit. The rise of the Nile at Cairo begins about the end of June, and is at its height in September. By the end of the year the flood has completely subsided, though the stream continues to contract slowly for some months afterwards. The water is never very clear, but is always wholesome and pleasant to drink, except for a short time at the commencement of the flood. The well water in Egypt is merely river water, which has percolated through the porous soil of the valley; but this water, though clear, is not nearly so good as the muddy water taken direct from the river. Even the use of a domestic filter does not improve it, but rather the reverse. The brightest spring water we get in England is not more agreeable than the discoloured water of the Nile, and no treatment seems to improve it.

As soon as the flooded Nile has so far retired as to give access to the land, the labours of the husbandman commence; but the sun soon dries up the surface, and then, if there be no renewal of moisture, begins to destroy that which it has previously quickened. Hence, constant irrigation, in the nearly rainless land of Egypt, is indispensable for realizing the crops. This is partly effected by canals and reservoirs; but by far the greatest part of the land has to be irrigated by water lifted from the river by the manual labour of

the industrious Fellahs. The machine used for this purpose is the shadoof, which is represented in some of the oldest hieroglyphics, exactly in its present form. The shadoof is a very simple machine; and a very good one, for applying manual labour to the best advantage for the purpose of lifting water. It consists of a vertical pole stuck in the ground at the edge of the river, and a cross pole lashed to the top, in such a manner as to be free to oscillate up and down like a see-saw. From one end of this cross pole is suspended, by a rope, a bucket, or large jar of earthenware, and to the other end is attached a counterpoise nearly equal to the weight of the bucket when full of water. The operator stands at the edge of the stream, and lays hold of the rope by which the bucket is suspended. This he pulls down until the bucket enters the water, and is filled. By this downward action at the bucket end of the pole, the counterweight at the opposite end is lifted, and thus becomes available for helping the operator to raise the bucket when full of water. Very little assistance, in the shape of an upward pull at the rope, enables the counterweight to bring up the bucket to the required height, and then the man, by a rapid and easy movement, empties the vessel into the channel by which the water is conveyed over the land. You will observe that this machine has the merit of

enabling the worker to make his principal effort in a downward direction, in which his weight favours the action. If he had to apply his strength in an upward direction, his weight would operate against him.

The swinging action of working the shadoof is very graceful, and admirably adapted to improve muscular development ; every part of the body being brought into movement. The machine is worked with great rapidity, and the action is kept up without cessation for a surprising length of time. I have seen men of beautiful forms engaged at this work,—not of herculean mould, but models for a Mercury. I have watched with admiration the graceful movements of their lithe, wiry frames, and the clearly marked play of their tight strung muscles ; and as I looked upon their olive skins, tinted with the red glow of exercise, I became rather disgusted with my own colour, and thought what a fright I must look in the eyes of these people.

But to return to irrigation ; when the river bank is too high for the lift of a single shadoof, the practice is to use two, placed one above the other, the lower one discharging into an intermediate pool, from which the upper one is supplied. I have even seen three shadoofs thus acting in steps, but when the height is so great as to exceed the range of two machines, it is more common to use the sakia, which is an ancient

machine exactly corresponding to the apparatus known to engineers under the name of chain pumps; only, that instead of chains, ropes are used, and instead of iron buckets, water-jars are employed. The machine is worked by oxen or buffaloes travelling round in a circle, and when in action, it exhibits a series of jars filled with water, ascending between two endless ropes, to which they are attached; then, in the act of turning over a wheel at the top, discharging their contents into a delivery spout, and finally descending in an inverted position to be refilled with water at the bottom.

At Silsilis we are only thirty-five miles from the first cataracts of the Nile, and we must now push on to Assooan, which is the frontier town of upper Egypt. Although the valley of the Nile again expands above the gorge at Silsilis, it never attains its previous width, and soon begins to contract, until at Assooan it is nipped out altogether by the convergence of rocks and desert hills from opposite sides. The land of Egypt ends at this place, and then Nubia begins.

A complete change of scene is presented in approaching Assooan. There is but little cultivation to be seen, and the yellow colouring of the hills is changed for the dark and varied tints of the granitic, or more properly, the syenitic rocks, which here begin to appear both in the bed of the river, and on either side. As-

sooan stands on the site of the ancient Cyene, and immediately opposite to it is the island of Elephantine, upon which an important city of that name formerly stood. Assooan owes its present importance to the stoppage of navigation caused by the cataracts. In consequence of this stoppage, there is a transhipment of produce at the top and bottom of the cataracts, and a transport of the same on camels, for a distance of three miles between the upper and the lower port, the latter being Assooan, the place of chief importance. The inhabitants are mostly Nubians, who, though black, are very different from negroes. They have neither woolly hair, thick lips, nor flattened noses, and they are generally as tall and handsome as the Arabs. There is obviously, however, a great intermixture of race, as one sees many grades of colour, and much variety of feature.

As soon as our vessels drew up at the landing place, the governor of the town came to pay us a visit. He was a tall, straight, handsome Nubian, of noble bearing, and would have made a grand Othello if he could have played the part. He conducted us over the town, which is rather a substantial place, but the streets are extra narrow and dark, to guard against the fierce heat of summer; the town being at that season one of the hottest in the world. We spent the evening at the

governor's house, which, with the exception of the Khedive's palace at Minieh, was the most important house we had seen since leaving Cairo. The room in which he received us was large and lofty. Some of the principal inhabitants were present to meet us, and the entertainment of the evening consisted of coffee and pipes, with minstrels and dancing girls. The performances of the latter were more curious than edifying, and to see them once is sufficient.

Assooan, under its ancient name, derived great importance from the celebrated quarries in its immediate neighbourhood. From these quarries all the great blocks of syenite were obtained for obelisks, colossal figures, and other purposes connected with the temples of Egypt. Let me here observe that the only difference between syenite and granite is, that in syenite the mica of the granite is replaced by hornblende, but where the colour is the same, syenite is scarcely distinguishable from granite, except to the eye of the mineralogist. The red syenite which was generally preferred for sculptures is very like the red granite of Peterhead. It is exceedingly hard, and has not even suffered a deterioration of polish, in monuments which have stood for three or four thousand years. Had those monuments been spared by man, they would have been as perfect now as ever.

The rocks which used to be quarried near Assooan, comprise syenite, granite, and porphyry, and present a great variety of colour. The principal quarry where the red syenite was worked, is exceedingly interesting. Everything in it looks so recent, that my first impulse on entering, was to ask, where are the workmen? Their chips and their tool marks were there as fresh as if made the day before ; and if the mallets, chisels, and wedges had been there as well, one might have supposed the men were at dinner. It seemed impossible to accept the fact that the men who made those clean, sharp chips and tool marks, had been in the mummy state for thousands of years. Many large stones were lying about ready for removal, but the object of greatest interest was a huge tapering block originally intended for an obelisk. It is nearly a hundred feet long, and eleven feet across the face at the thicker end. Such a block as this, was that which was quarried at this very place for Osirtasen's obelisk at Heliopolis, and far greater was the block, here also obtained, for the colossal statue of Rameses the Great, now lying in fragments in the Memnonium, at Thebes. Smaller masses, weighing from 100 to 300 tons must also have been taken in astonishing numbers from this quarry, and conveyed to all parts of Egypt. The method of detaching the blocks from the parent rock seems to

have been by wooden wedges. The wedge holes are to be seen perfectly unaltered. They are far too wide for metallic wedges, and not of the right shape, being flat at the bottom. The mode of proceeding appears to have been to make a long series of wedge holes on the intended line of fracture. Into these the wedges were driven, and it is supposed that they were afterwards swelled by water to produce the required force, but if any engineer of the present day were to attempt to detach, by this means, a block of syenite, weighing 1,000 tons or more, I would bet long odds against his success. Nay, more, I would give him all the advantages of modern appliances, and still dispute his power to quarry so large a mass of this adamantine material.

This masterly power of quarrying stone must have existed in full vigour in the remote reign of Osirtasen I. But how could such perfection have been attained without a long course of previous experience, beginning with unskilled efforts to separate from solid rock, stones of small dimensions required for constructive purposes? And would not the art of building be still older than that of quarrying, seeing that the stones first used for edifices would be those gathered from the surface, or cut out of blocks detached by nature? It is by considerations such as these that we are constrained to

assign to Egyptian civilization a far greater antiquity than is marked by the commencement of the empire.

The chisel marks, left on the stone in the syenite quarry at Assooan, show the efficiency of the cutting tools to have been quite equal to that of the best tools of tempered steel now in use, and yet it is exceedingly difficult, if not absolutely impossible, to admit that the ancient Egyptians were in the habit of using steel, until a comparatively late period of their history. It is obvious that the use of iron must have long preceded that of steel, which is a much more artificial form of the metal. Yet even iron seems to have been a rarity in the world so late as the Homeric age. If steel were really the metal employed by the early Egyptians for hewing and sculpturing their stone, it must, from the extent of their operations, have been used in large quantities, and yet not a scrap of it has been found in any of their tombs or temples. It has been argued that it is a perishable substance, and that the nitre in the soil of Egypt would promote its decomposition; but this argument is conclusively met by the fact that iron has been found in Egyptian tombs of the Ptolemaic period, absolutely untouched by corrosion. Mr. Rhind, in an able chapter upon this subject in his book on Thebes and its tombs, says, that he found in a tomb about 2,000 years old, several nails and staples of iron

as lustrous and pliant as the day they left the forge. Now if soft iron can lie 2,000 years in an Egyptian tomb without being even superficially corroded, the time required to *destroy* it by corrosion would be incomparably greater; and considering that hardened steel is far less perishable than soft iron, its durability, under similar circumstances, would be incalculable. We may, therefore, I think, safely conclude that if implements, of hardened steel, had ever been left in any of the sepulchral, or other excavations, so numerous in the parched cliffs which bound the valley of the Nile, they would have been there to this day, so far as corrosion is concerned. Some historical hieroglyphics have been referred to as indicating the use of iron, from the circumstance of certain represented implements, which might, or might not be, of iron, being coloured blue; but M. Champollion has pointed out that in decorative hieroglyphics, the same objects are often coloured indifferently, green, blue, and red, according to the taste of the artist, and his idea of the best arrangement of colour for decorative effect. Mr. Rhind states that in a group of swords in the tomb of Rameses the Third, the blades are coloured alternately red and green, and that in a group of spears, the tips are alternately red and blue. One particular instance of this picture evidence of the use of iron has been

especially dwelt upon. It is a representation in one of the early tombs at Gheezeh of a man sharpening a red knife on a blue object resembling a modern steel ; but Mr. Rhind adduces a case in one of the same tombs, in which the supposed steel is coloured red, and the knife blue. I cannot think that any weight in favour of the use of either iron or steel is due to evidence of this nature. Besides, it is not a question whether iron was *merely known* to the early Egyptians, but whether it was the metal generally used by them for operations, which in our day, would be regarded as utterly impracticable without the use of that metal. I am compelled to concur with Mr. Rhind in his conclusion that iron was not so used, and I consider that the argument is still stronger against the use of steel. How then did the old Egyptians hew and chisel their statues and monoliths ? or, to descend from the sublime to the ridiculous, how did they shave themselves ? We know that shaving was extensively practised in ancient Egypt both on the head and face. Even the king kept his head shaved, and wore a wig. Nobles and high military officers did the same. The priests were most rigorous shavers, and wore no wigs. But what torture to be shaved with a bronze razor ! The process is bad enough with a keen edge of steel, but with a blade of any other metal it would be intolerable.

Whether they had some method, unknown to us, of making bronze as hard as steel, without being as brittle as glass, I cannot pretend to say, but this much is certain, that bronze was extensively, if not exclusively, used for implements of war, and tools of trade; and we have no evidence of their possessing any better material for cutting the intensely hard stone which they used for sculpture. Quarrying tools of copper or bronze have actually been found, but it is not asserted, nor can it be supposed that those tools would be adequate to cut syenite, unless they once possessed a hardness which they have lost, and which cannot be restored by any method known at this day. In fact, without steel, I regard the difficulty of quarrying the enormous blocks of stone obtained from the quarries of Cyene, as greater than the difficulty of transporting them. I think that with rollers, and platforms, and unlimited numbers of men, and above all with plenty of experience at the work, the moving of such blocks, though very difficult, is conceivable; but the cutting of them without steel, is to me altogether incomprehensible.

The chief object of my voyage up the Nile with Mr. Fowler was to examine the cataracts, in reference to an engineering work, proposed by him, for obviating the interruption to the river traffic, which occurs at that point. It was our business, therefore, to make a

very minute inspection of that part of the river, and also of the adjacent shore. The Nile, at that part of its course, has forced a passage through a barrier of protruded igneous rocks, and in so doing has become divided into a multiplicity of channels, through which the water rushes with great rapidity and violence, but without any actual cascade. The islands formed by these numerous channels are all naked rocks, none of which are more than fifty feet in height. On the African side of the river, the banks are but little higher than the islands, but on the opposite side, the rocks rise in shivered peaks to a height of 400 feet or more. Some of these peaks are rather difficult to climb, but afford fine views when the labour of ascent is accomplished. The spaces between them present the appearance of having been river channels, when the Nile flowed at a higher level than at present. The higher rocks are all of red syenite or granite, and are generally much disintegrated. The lower rocks, though all of the igneous class, vary much both in composition and colour. Amongst other varieties, there is a black rock, speckled with white, which is the hardest and toughest stone I ever met with, and yet it was worked by the old Egyptians, and may be seen in many of their sculptures. It is generally described as black granite, but I believe it would be more correctly designated a

kind of porphyry. It is a curious circumstance that the lower rocks are, in many places, polished as smooth as an agate brooch. This fact was new to me, though I afterwards learnt that it had often been noticed before. I was much puzzled to account for it, but at length I was led to ascribe it to the drift sand acting for ages against the rock. Since my return to England, a process, depending upon the same principle, has been introduced for engraving glass or other hard substances. A jet of air, mixed with sand, is projected with great force upon the surface to be cut, the pattern being defined by a screen which protects certain parts, and leaves others exposed. Although the force of the wind is feeble in comparison with that of the artificial blast, yet time makes up for the want of intensity, and the delicacy of the touch results in an exquisite polish.

In some places adjacent to the cataracts, the igneous rocks are capped with uplifted sandstone, singularly metamorphosed by the intense heat which acted upon it at the time of the upheaval. That part of the sandstone which lies in immediate contact with granite has assumed a form very much resembling granite itself. As the distance from the point of contact increases the sandstone becomes less granitic, and more granular, and finally it appears simply as a roasted grit.

Mr. Fowler and I having examined the lower parts

of the cataracts by excursions from Assooan, proceeded to Mahatta, the higher shipping place, where a boat awaited us to convey us to the upper rapids. Our boat was manned by an experienced crew of cataract men, with the sheik of the cataracts at the helm. We paddled down till we came near to the crest of the first shoot. There we paused for observation, but kept slowly drifting towards the rapid. I thought we were getting rather too near, and expected every moment that the crew would use their oars to keep us further off. Instead of that, without the slightest warning, they launched us right down the surging current. The next moment we were in the midst of waves, whirlpools, and broken water, and our little boat was tossed about in the most alarming manner, but on looking at the placid face of the steersman, and the confident air of the crew, I felt reassured; though I am not sure that I had reason to be so, for these fellows swim like ducks, and care nothing for being capsized anywhere. However, they would have got into a great scrape if they had drowned us, and would have lost their back-sheesh into the bargain, so they would probably have felt it to be their interest to drag us out, even if we had been upset. Fortunately for our comfort, if not for our safety, we escaped immersion, and gaining courage from this successful performance, we volunteered to descend

the succeeding rapid in a similar manner. Having done so in safety, we got quite to like the operation, and after that, no rush of water was too violent to restrain us. We spent two days amongst these rapids, in the course of which we passed down every channel and visited every island. After descending each channel, the boat had to be dragged up by the crew, who used a long rope for the purpose. On these occasions we went ashore and walked along the banks, or scrambled over the rocks on the margin of the stream. In one instance the efforts of the crew were insufficient to pull the empty boat against a rapid of more than usual force. at length the boat began to fill, and we nearly lost it, a result which would have been exceedingly inconvenient to Mr. Fowler and myself, seeing that we were on an island, and were by no means qualified, like our boatmen, to swim across to the main land. The boat was saved, but we had to go back, and make the ascent by another channel.

I never saw such a set of amphibious creatures as the people of these cataracts are; men, women, and children, are all alike in this respect, and are just as much at home in the water as out of it. If we wanted a measuring line carried across a foaming rapid, one of the crew would instantly take it in his mouth, and by the most extraordinary feats of aquatic agility carry it

to the other side. Women and children ferry themselves across the quieter parts of the river, where the water is awfully deep, upon small logs of palm tree. In doing this they rest their stomachs upon the wood, and allow their legs and arms to descend into the water, to be used as paddles for propulsion. It is no easy matter to float upon a round log. Let any unexperienced person try to do so, and he will find himself head down and heels up in a moment. Still more difficult is it to prevent the log rolling over if you carry top weight, and yet it is quite common to see a woman thus crossing the river with a baby on her shoulders, and a bundle of grass on her cocked-up head. Once we saw a woman quietly seated on one bank, while her child, a boy of about eight years old, was coming across on a log which was to bear both him and his mother back to the opposite shore. We rowed up to the little navigator and stopped to look at him. He, in his turn, stopped to look at us, and when he had satisfied his curiosity he held out his hand and cried "backsheesh Hawaghee." The first word I need not translate; the latter is the term which the natives apply to gentlemen in the garb of Europeans.

I never fully appreciated the volume of the Nile until I saw it divided at the cataracts into many separate courses. One sees that every channel

contains as much water as would make a first class English river, and thus an idea is formed of the enormous magnitude of the aggregate quantity. The river was nearly at its lowest when we were at Assooan. During the inundation, it rises according to the nilometer at Elephantine, 40 feet in perpendicular height above low water level, and at that period nearly all the islands are submerged. The river, at the cataracts, is then no longer broken into a series of rapids, but flows in a smooth continuous stream, not too swift to prevent navigation. Even at low Nile, the rapids are not altogether impassable to small dahabeeahs, which, by a long train of men, can be dragged up one or two of the channels against the force of the current. Such vessels can also descend the cataracts but not without risk of being wrecked, as was evident from our seeing one abandoned dahabeeah sticking on the rocks, and the remnants of another not far off. As a rule, all merchandize is disembarked at the cataracts, and conveyed on camels between Assooan and Mahatta.

Having completed our survey of the cataracts, we made an excursion to the sacred Isle of Philæ, which is covered with ruined temples, and is most picturesquely situated, between precipitous river banks, about two miles above the cataracts. This island was

held in great veneration by the ancient Egyptians, as being the burial place of the god Osiris. The story of Osiris is a very remarkable one, on account of a certain degree of analogy it bears to the Christian faith. Osiris was called "the revealer of good," and his mission to earth was alleged to have been to teach mankind all good things, both moral and useful. His great adversary was Seth, whom the Greeks called Typhon, the principle of Evil. According to the story, Osiris was slain by Seth, but was raised from the tomb, and became the judge of the dead. The righteous souls were believed to take his form, and to dwell with him.

The principal temple in the island was dedicated to Isis, who was the sister and wife of Osiris, and who was venerated almost as much as her divine consort. She was said to have been the means of recovering the body of the slain Osiris, and of giving it proper sepulture. For this reason, she was supposed to preside over funeral rites in general, and she was also associated with Osiris in the judgment of souls. According to Herodotus, Osiris and Isis were the only deities universally acknowledged in Egypt. Other gods and goddesses were identified with parts of Egypt, but Osiris and Isis were worshipped everywhere. The national religion, therefore, may be designated as

Osirian, and its essence was a belief in a future state. The temple of Isis, at Philæ, is a very beautiful structure, and it derives considerable interest from the sculptures on the walls of one of its chambers, representing incidents in the life of Osiris. The temple is not so ancient as many of the Egyptian temples, but still its antiquity is very great, being nearly 2,300 years old.

In returning from Philæ to Assooan, I struck off from the camel track, and ascending the heights on one side of the valley, I passed over a wild and unfrequented highland, commanding fine views of the Nile. I met with great numbers of tombs, and some interesting ruins, which appeared to me to be of early Christian churches.

Although I repeatedly passed over the three or four miles of desert, which is traversed by camels, between Assooan and Mahatta, I foolishly never mounted one of those animals, either there or elsewhere. I certainly ought to have done so, to try what it was like, but the camel is so awkward to mount, and so awfully high to ride, that I always preferred a donkey when I didn't walk. The camel lies on its belly to be mounted, and as soon as you are seated, and sometimes rather sooner, he rises up, first at one end, and then the other. As I have no per-

sonal experience to give you of the sensation produced by this upheaval, nor of the pains and pleasures of camel riding in general, I will quote what Mr. Zincke says on the subject, as I am sure his account will amuse you. He says :—" You jump on jauntily, as if you had been to the manner born. As you are crossing your legs before the front crotch of the saddle, up goes the beast, and you get a dig in the stomach with the front crotch. Then you are thrown backwards, and you get a dig in the back with the hind crotch. You steady yourself, and observe you are very high up in the air. A slender limbed Nubian lad, to shew his zeal, immediately begins to beat the beast with a long stick. You don't like the pace, and so you think him an imp of darkness. You submit for a few moments, but the tossing up, and jerks backwards and forwards are bad, and so you call out, you little Effreet, leave the beast alone ! This is said with a sweep of your stick towards him, but he dodges off with a grin. You are not disposed to laugh. In a moment he is back again like a fly. He will keep his camel to the front if he can. But you soon get accustomed to the swing, and ever afterwards you talk of the camel with an air of authority, as if you had been bred in tents."

We next made a short but very interesting expedition up the Nile into Nubia. Our dahabeeah was too

large to be hauled up the cataracts, and to get our steamer up was wholly out of the question; but we were enabled to avail ourselves of another dahabeeah which a gentleman, engaged upon a survey for Mr. Fowler, had left at Mahatta.

Nubia bears no resemblance to Egypt. There is no wide valley to be inundated by the Nile, but bold hills approach on either side close to the river, leaving only a little margin of soily ground, which is laboriously irrigated by the natives. In picturesque effect it is infinitely superior to Egypt. That weary yellowness of rock and sand on each side of the Egyptian valley, is here no longer seen. The rocks are all granite, or of a kindred nature, and their colours are dark and varied. There is comparatively little sand, and its colour is a rich orange, instead of a drab yellow, as in Egypt. The hills on either side present a broken outline, and appear to attain, in some instances, a height of 1,500 feet. The drifted sand lies sparingly against the rugged flanks of these hills, just as drifted snow would do in a cold climate; and the contrast between the rich orange of the sand and the dark hue of the rocks is exceedingly striking and beautiful. There is no vegetation whatever upon the hills, but the date palms at their base far surpass those of Egypt in luxuriance and beauty. The palm trees, in Egypt,

generally grow in single stems, but in Nubia each tree usually consists of a cluster of stems. In one case I counted thirty-two stems from one root; those in the centre reaching to a height of 60 or 70 feet, and the others carrying their graceful heads at various heights from the ground, and only partially concealing the beautiful reddish brown of the bark by their long drooping leaves. What an inestimable gift of nature the palm tree is to the natives of this country ! Its fruit is their greatest luxury, and their most valuable produce ; its wood is almost their only timber ; its foliage shelters them from the sun ; its dead leaves supply the little roofing they require ; and its fibre is used for making ropes and mats.

The Nile is as large a river in Nubia as it is at Cairo ; or even larger, for, it loses by evaporation as it flows, and receives no accession from tributaries. But it is not so navigable as in Egypt, on account of the frequency of rapids. The second cataracts occur about 200 miles above the first, and after that there is such a succession of cataracts as to render the river of very little service for the transmission of produce. Valuable articles, such as ivory, ostrich feathers, and even dried dates and cotton, will bear the cost of transport on camels, past the interruptions on the river ; but corn, rice, and other heavy articles, which could

be produced in any quantity in the Soudan, cannot be brought from that district for want of a railway. The Soudan is a region far more extensive than Egypt, and naturally almost as fertile, but it is isolated from the rest of the world by surrounding deserts. If, instead of investing millions of capital in the Suez canal, with no other result than to divert the traffic of the East from the highways of Egypt, the government had made a railway through Nubia to the Soudan, the resources of Egypt would have been enormously increased, and slave hunting would have been easily suppressed. The electric telegraph has already been carried through Nubia, and there is hope that within a few years a railway, that greatest of all civilizers, will follow.

It was the month of February when we were in Nubia, and the weather was that of a splendid summer—hot, but so dry as not to be oppressive. Barley was ripe and was being cut, and wheat was in ear. I should say the winter climate of Nubia is much superior for invalids to that of Egypt, for though the mid-day sun is hotter, the nights and mornings are much milder, and thus the changes of temperature so trying to invalids are avoided. Then again, in Egypt the large extent of irrigated land produces a great deal of exhalation, while in Nubia the air is always dry and bracing.

At the end of our day's sail we stopped for the night at a point which lies almost precisely under the tropic of cancer. It was a most lovely evening; and, indeed, the evenings are seldom otherwise on the Nile, especially on the higher parts. When the sun goes down, the heavens become full of glory. First comes the zodiacal light—rarely seen in England—but which, in the absence of the moon, we saw almost every night on the Nile. It looks like a great comet's tail, the broader end touching the horizon where the sun has disappeared, and the smaller end reaching far up into the spangled sky. As the darkness deepens the zodiacal light diminishes and soon disappears, while the milky way comes out with extraordinary clearness. The stars shine with a lustre which we seldom witness in England, and appear in places where we are not accustomed to see them. New constellations also come in sight as we journey southward, and when Nubia is reached the southern cross first becomes visible. So clear is the air, that the satellites of Jupiter can be seen by some clear-sighted people with the naked eye. I cannot verify that by my own experience, but with a common low-powered opera glass I could see them perfectly.

Having moored our boat to the river bank, we sat on deck long after sunset, admiring the brilliance of

the sky, and the extraordinary beauty of the new moon, which showed the dark part of the orb, not like a flat disc, as we see it in Europe, but like a globe, as it actually is. The temperature was delicious, though high; the thermometer being at 84° F., which is pretty well for the depth of winter. The night was perfectly still, though certainly not noiseless, for the crickets and the frogs maintained a concert of croaks and chirps, louder than I could have supposed it possible for such small creatures to produce. The creaking sakias, also, far and near destroyed "the solemn stillness" of the air; but, strange to say, the sound of their ungreased joints, when thus heard in concert and at a distance, was not unpleasant, and had something in it which reminded one of distant church bells, though every now and then the delusion was dispelled by a squeak or groan more audible and discordant than usual.

On the following morning we were astir by break of day, and crossing to the opposite bank of the river, we proceeded to a village, where we had an interview with the Sheik, who was accompanied by two or three men armed with long guns. They were tall, fine looking fellows, quite black, and picturesquely dressed. In fact they were obviously swells in their way. We were accompanied by our Kawass, who was armed to

the teeth; but there was no need of arms, as the people were peaceable and friendly, only it is a good thing to be accompanied by a soldier in the government uniform, as it insures respect and attention. In company with these men, we proceeded to examine an elevated terrace of Nile deposit, about 30 feet above the present reach of the river at high Nile. This elevated deposit is exactly similar to that which I noticed as occurring above Silsilis, but the Nubian deposit is a step higher than that at Silsilis, and is obviously related to the level of the Nile before the rocky barrier at the cataracts was breached by the river. After examining this deposit, we bade adieu to our village escort, and ascended the mountain ridge to see what sort of a desert lay beyond. On reaching the top, we found ourselves on an uneven table land, extending to an indefinite distance, and varied only by peaks and knolls of granite sticking up in various directions. The surface was covered with sharp semi-vitrified stones, the remains apparently of the sandstone bed upheaved by the granite, and metamorphosed by its heat. There was a mere sprinkling of orange coloured sand amongst the loose stones, but in some places, where sheltered by the rocks from the prevailing wind, it had drifted into beds, and lay in considerable masses. It was difficult, even with thick soled boots, to walk over the sharp

stones, and it would be impossible for a camel or any heavy animal to do so with unprotected feet.

Returning to our boat, and finding the wind unfavourable, we gave up the intention of proceeding further up the river, and commenced our voyage homeward. But as the boat moved no faster than a man could walk, I landed, with one of our party, and walked for several miles along the banks, keeping a little ahead of the dahabeeah. We passed through several villages, and many rich groves, both of date palms, and dome palms. The latter are the trees which produce a fruit containing that excessively hard substance called vegetable ivory. Tamarisk and mimosa were growing freely near the river edge, and the castor oil plant, which has a beautiful foliage, was occasionally seen in abundance on sandy ground. We noticed several deep gullies with dry water courses at the bottom, bearing evidence of the extremely heavy rain which occasionally falls in this generally rainless country. Once in about four or five years, the heavens darken, and a tremendous thunder storm sweeps over the land, accompanied by a downpour of rain, and sometimes even of hail. When this happens, the water-courses are flooded, and for a short time become mountain torrents. These storms are regarded as plagues by the people, on account of the damage they do to the crops, and the misery and discomfort they occasion.

I

As we pursued our walk, we looked into the sheds under which the oxen of the creaking sakias performed their circles. Two small oxen were generally yoked to the machine, and the duty of driving seemed to devolve upon old men, women, and boys, who sat upon the bar and went round with the oxen. In one case, I heard a woman singing inside of one of these circular sheds, and looking in, I saw a young mother suckling her infant, while she drove the oxen from her revolving perch. The song instantly ceased when she saw me, but everything else went on without interruption, both on her part and the baby's. As we pursued our walk, we had many opportunities of examining the vertical face of the old Nile deposit which had occupied our attention higher up the river, and I looked most closely for any fragment of pottery or other artificial thing embedded in it, but nothing of the sort was to be seen. Considering that the more recent deposit which lies at the lower level is full of potsherds and fragments of bricks, I think it probable that the antiquity of the upper bed extends beyond the human period.

It was curious to observe the destructive action which the white ants had commenced upon the telegraph posts. These singular creatures begin their attack by grooving the outside of the posts from the bottom to the top, and then they plaster mud *over*, but not

into, the groove, which is thus kept open as a covered way, enabling the insects to pass up and down, secure from burning sun and drifting sand. They had already nearly devoured some of the posts, and by this time I suspect that very few of the original posts will be left. I believe that nothing but iron will resist them. About mid-day our boat pulled up at a village, where I was joined by others of our party. We entered the village, and were quickly surrounded by the people, who, like most of the natives we had seen that morning, were nearly quite black and almost naked. The women wore rings through their noses, and anklets on their legs. Their apparel was decidedly scanty, consisting chiefly of strings of beads round their necks. Their hair was platted in a circle, and was soaked in castor oil, which, I presume, to be as repellent to parasites, as it is to Hawagees. Young and old were very vociferous and merry, and offered everything they possessed—which was certainly not much—for sale. One especially ugly woman offered me, in perfect seriousness, a fine black child of about three years old, who seemed quite alive to what was meant, and exhibited a determined opposition to the proposal. We bought a few strings of beads, but no children, and left the villagers in a great state of excitement.

The Nubians have some curious customs, as you

may judge from the following anecdote:—A Nubian, employed as a runner by Mr. Fowler's surveying party, was observed to have some severe skin wounds, scarcely healed on his back. He was asked the cause of them, and gave the following explanation: Marriage in Nubia between first cousins is prohibited, but a man has a preferential claim to marry a girl to whom he stands in the position of nearest relative, short of first cousin. Sometimes, however, it happens that two claimants appear, equally related to the girl, and then the question of priority is settled by a flogging match. Each man being provided with a lash of cowhide, seats himself naked on the ground opposite his opponent. The two candidates then proceed to belabour each other, until one of them gives in, and the victor claims the girl as his right. The Nubian, with the wounds on his back, had gone through this ordeal, and proved victorious; but he was so severely punished, that he had to lie in his hut for three weeks before he could move about and claim his bride.

Soon after quitting the village, the wind freshened up stream, and our dahabeeah, which, during the morning, had been propelled by rowing, aided by the force of the current, could no longer make any progress. We could not afford to wait, and were obliged, therefore, to take measures for getting people to tow the

vessel. As we carried the Government flag, and had a Kawass on board, we had power to demand of the natives the services we required. Compulsory towage, of Government boats, is an institution on the Nile. In order to equalise the burden of it, the river is divided into sections of about five miles in length, and the villagers are only required to tow within the limits of the section in which they reside. Of course, the people do not like to be thus impressed, and the Sheik of the section has great difficulty in preventing his villagers from slipping away to the desert, until the unwelcome strangers have departed. On the present occasion we had unwillingly to resort to our powers, but with the full intention of paying for the service we demanded. Having found the Sheik of the section in which we were lying, we informed him of our wants. He made no demur, but went to work at once to gather his people. I walked with him, accompanied by a gentleman of our own party who understood a little of the language; and also by the Kawass and two or three of the crew. The Sheik went ahead, and, looking into each hut as he passed, gravely addressed the occupier, saying in the native tongue—"Peace be with thee! Come and pull this boat." The summons was in no case accepted so politely as it was given, and in one instance the man addressed took to his heels, and was

pursued by our crew. I was considerably in the rear when this occurred, and the chase took place in my direction. I was thus enabled to be present at the capture, and was much amused at the ready wit of the fugitive, who instantly protested against the justice of his arrest, saying he was only running to get the others to come. This ingenious excuse did not save him from two or three smart switches with a stick, after which he quietly submitted to his fate.

At length, about thirty men were collected, and commenced tugging our craft, with a long rope, from the shore, but the instant they reached the limit of their district, they dropped the rope and scampered off as hard as they could go, without asking for backsheesh. I can only account for this unprecedented omission by assuming that those who usually impress the natives for this service, are only takers, and not givers of backsheesh. We had no alternative but to entrust the Sheik with a donation for the whole party, and whether the temptation to pocket it all himself, proved too much for his conscience, is a question I shall never be able to solve. The next section was treated in the same manner, and this time we made the people understand beforehand, that if they would not run away, the instant they came to their limit, they would be paid for their trouble. On this occasion, therefore, all went well. In the meantime,

I continued, with some of my companions, to walk along the banks, passing through groves of date palm, dome palm, tamarisk, and mimosa, and seeing several ancient piers constructed of huge stones for protecting the banks from the ravages of the river. Lastly we came to a ruined temple, and as the sun was now going down, and we had no chance of getting back to Mahatta that evening, our boat was anchored for the night.

I slept soundly after my long walk, and felt no inconvenience from the previous exposure to the sun. Not so with all of us, for one of the party was attacked with severe headache. Selim, our dragoman, who, as usual, had been taking it easy all day, declared that the gentleman "had got a little sun in his head," which I dare say was true in the sense which Selim intended to convey. He offered his services, however, as a doctor, promising a cure, and the patient assented to any treatment that might be prescribed. Thereupon, Selim brought a Nubian sailor, with a vessel containing a saturated solution of salt in water. The sufferer was stripped of his clothes, and the sailor then commenced a vigorous rubbing of the spine, head, and ears, with the salt water. He then folded the head of the sufferer in a cloth steeped in the solution, and applying his teeth outside the cloth, he bit the skin of the forehead beneath, with such energy as to leave the mark of his

teeth for four or five days. Selim then wrapped his patient in warm clothes, and laid him in bed, where he immediately fell asleep, and in three hours he awoke cured of his headache. There was no doubt of the reality of the cure, and none, I suppose, that it was due to counter-irritation, but both Selim and the sailor declared, that, without the bite, the sun would not have come out of the head.

Next day we rejoined our boats at Assooan, and on the following morning proceeded down the river, stopping at Silsilis for the night. Availing myself of the moonlight, I went on shore with one of my companions, and had a ramble over the quarries, which, as I have already mentioned, supplied all the sandstone blocks for building the temples of Upper Egypt. They are of immense extent on both sides of the river, but I only saw part of those on the east bank. Owing to the peculiar method by which the stone has been worked, the face of the rock looks exactly like a high wall built of very large square blocks. This arises from the blocks having been detached by cutting a groove at the back, to the full depth of the stone to be severed, and only applying wedges for separation at the bed. Thus the whole of the vertical face is chisel-marked, and the boundary line of each block, being visible all round, gives an appearance of jointing, and

hence the delusion of a cyclopean wall. It is worthy of remark that this practice of deeply grooving the back of the stone, indicates the facility with which the Egyptians were enabled to cut stone, and proves the efficiency of the tools they possessed. This is equally proved by the size of the cuts made by each stroke of the tool, and if such cuts were made with tools of any other material than hardened steel, I am quite at a loss to understand how the result was accomplished. The quarries contain many excavations used as tombs. Some of these, from their position, are inaccessible without a ladder. With some difficulty I succeeded in climbing up to one which I thought I could reach; and on entering I found myself in the presence of two statues, which, in the moonlight, had a very ghostly appearance. It seemed to be a tomb of some importance, but whether it belonged to a period when the quarries were worked, or to a later age, I am unable to say.

We made a short stop at Thebes, and another at Dendra, to see the temple there, which is very fine; after that we continued our voyage as fast as possible back to Minieh, and thence proceeded by rail to Cairo.

A narrative of a voyage up the Nile would be incomplete without some allusion to crocodiles. These reptiles are getting very scarce in Egypt, and do not become at all numerous, until the second cataracts are

passed. They are very timid creatures, and the presence of a steamboat is very unfavourable for seeing them, on account of the sound of the paddles. We only came within sight of one, during our whole voyage, and it disappeared so quickly, that it was gone before I could rush out of the cabin to see it. But in Nubia, we all distinctly saw, and deliberately scrutinized a creature, more rarely seen on the Nile than a crocodile, and that was, an enormous turtle, which was basking on a sand bank close to the water edge. We got within 200 yards of it before it took to the water, and we examined it most minutely with our telescopes. I abstain from describing its size, lest you should class me with those many unfortunate persons who have forfeited their character for veracity, by venturing to say that they had seen the great sea serpent. This much, however, I will tell you, that the existence of turtles high up the Nile, is an admitted fact, though I never heard of one, approaching the size of this, being seen.

From Cairo we made a rapid expedition to Suez, at the head of the Red Sea. The passage through the desert, from Cairo to Suez, used to be the exciting part of the overland route to India. It was performed on camels, and occupied a week, the distance being about 130 miles. The journey is now performed by rail,

and occupies half a day. The railway does not follow the old camel track, but passes through the land of Goshen—where the Israelites chiefly dwelt—before it enters the desert. We started from Cairo before daylight, and, having a special train, we reached Suez in four hours. There we spent sufficient time to see the harbour works, and to go on board two of the newest and largest of the Peninsular and Oriental Company's steamships. We then took a steamboat which had been provided for us, and proceeded along the great canal to a place called Shalloufa, near to which there is a bridge of boats provided for the use of pilgrims journeying to Mecca. Our train was waiting for us at this place, and thence it carried us rapidly along the shores of the Bitter Lakes to Ismailya, which is charmingly situated on the edge of the clear blue water of Lake Timsah. This little town is the creation of the Canal Company, and is the place where many of their officials reside. A few years ago, Lake Timsah, on which so many ships and boats are now to be seen, had no existence, except as a salt marsh, and there was nothing but desert where Ismailya now stands. The water of the Nile is brought to Ismailya by a canal, and is then forced by a pumping engine to Port Said and to Suez.

Nearly every house in Ismailya has a garden irri-

gated by the water of the canal. In one of these gardens I saw nearly all our hot-house fruit trees cultivated in the open air as standards. Gardenias and pepper trees were covered with berries, and the walls were festooned with masses of Bougainvillias, in the fullest bloom. Ismailya combines the advantages of pure desert air, and of European accommodation, and I saw no place in Egypt which appeared to me so eligible as a winter residence for invalids. We dined at a most pleasant little hotel, kept by French people, and then returned by our train to Cairo, where we arrived late at night, thus making a tour which, I should think, has rarely been accomplished in a single day.

The Suez Canal does not impress one as a very imposing work, being more remarkable for its situation than its magnitude. I have been assured, upon reliable authority, that the quantity of material, removed in carrying out the improvements of the Tyne, already exceeds the quantity which has been moved in the execution of the Suez Canal. It appears, to me, that Egypt has made a great mistake in promoting the execution of this canal, which has already deprived the Suez Railway of nearly all its traffic. In ancient times, the Nile was connected with the Red Sea by means of a canal, of which the

remains are still visible, and if that canal had been restored, and enlarged, and extended to Alexandria, where an infinitely better harbour would have been obtained at the Mediterranean end, the result would have been highly beneficial to Egypt in regard both to commerce and irrigation.

We spent two days more at Cairo, and then proceeded to Alexandria. Having a little time to spare at that city, I visited Ramleh, which is a collection of villas and gardens situated on the edge of the sea, two or three miles from Alexandria, and occupied by many of the opulent citizens in the hot season. There was nothing very interesting about Ramleh, but, in passing a desert tract, which lies between that place and Alexandria, I came upon an encampment of Bedouins, who were engaged in the celebration of a wedding. The Bedouins are the wandering inhabitants of the Arabian and Syrian deserts. They live in tents, and subsist by their flocks of sheep and camels. They disdain all tillers of the soil, and inhabitants of cities, but food occasionally fails them in the desert, and then, like the patriarchs of old, they come down into Egypt for support. This they earn by submitting to the degradation of labour in the chief cities of the country, until they have made a little money, and then away they go rejoicing to the desert. They are

all horsemen by habit and parentage, but cannot always afford to keep horses. They are tall, dark men, clothed in cloaks of camel's hair, with a hood to protect the head from the sun, and each man carries a long gun at his back. Their tents, judging from what I saw, are of nearly the same colour as the sand, and being pitched very low, are scarcely distinguishable from the ground. On the present occasion, the bride was concealed in a sort of palanquin on the back of a camel, and the men round about were celebrating the event by firing off their guns in all directions. After this noisy demonstration, they formed themselves into two circles, with a dancing girl in the centre of each. They then all joined in a chant, beating time very accurately with their hands, while the girl in each ring capered in the centre. I left them thus merrily engaged, and proceeded back to Alexandria.

Next day we embarked for Brindisi. Thence we proceeded rapidly to England, arriving there in snow and fog, which made me feel that if any form of idolatry be excusable, it is the worship of the sun.



